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Saving the Bible

By E. S. AMES

One of the very significant contributions of the Disciples of Christ was their substitution of the Bible for the traditional creeds. They really banished creeds as tests of fitness for church membership and they have never required subscription to any form of doctrine for acceptance into Christian fellowship. In fact they would regard it as heresy today to make such a requirement. Nothing illustrates more clearly the radical innovation which they introduced for the sake of both freedom and union. But old customs persist in spite of efforts to abandon them, and the Disciples have restricted the full measure of their liberty and their possibilities for growth by frequently treating the Bible as if it could be taken as a bloc of doctrine in much the same way as a traditional creed.

As a matter of fact they were careful to insist that only what the *New Testament* contained was to be substituted for the creeds of Christian churches. The famous *Sermon on the Law* by Alexander Campbell exalted the New Testament as the book for the new age, and he pointed the way to a discriminating use of it. He did not regard all parts of it of equal value though any part of it is valuable with reference to the things that part presents. The first four books are concerned with the life and ministry of Jesus; the book of Acts gives an account of the early churches, their missions and conversions; the epistles give counsel and exhortation to churches and individuals for fuller realization of the Christian way of life. The book of Revelation is a vague, mystifying venture in predicting the future with the obvious purpose of sustaining hope in the final triumph of the faith. But

the acceptance of the Bible not only involved this discrimination of its parts, it also led to the discovery that there is one feature that is dominant in all of it. This one feature is loyalty to Jesus Christ, to his spirit and to his ideals. But even this was not emphasized in the manner of the old creeds. The New Testament is not a theological book. It does not magnify metaphysical doctrines concerning the person and work of Christ, but it does stress his love of man and God, and his faith in love and wisdom. Whoever is loyal to him in terms of that love and wisdom is a Christian.

The New Testament carries this basic idea of loyalty to Christ through many forms of interest and expression. It is this which defines the nature of faith and the kind of moral and spiritual life to be lived. This loyalty generates the fellowship which distinguishes the churches from other groups and from "the world." In this is pictured the type of personality Christianity strives to develop. By this ideal Paul measures the unity and the success of the churches he founds. In this is found the meaning of *salvation*. The fruits of it are "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance."

From this high point all the rest of the Bible is to be read. By its light the Old Testament is seen to be an approach from lower and lesser levels to this mount of vision and transfiguration. The patriarchal and Mosaic dispensations are seen to be cloyed by the imperfections and immoralities of more primitive customs. Superstitions and barbarities blot their records. Polygamy, slavery, deception, war and vengeance are allowed in the servants of Yahwe. He even hardens men's hearts and then punishes them for the evils they do. Other peoples whose lands are coveted are overrun, put to the sword, pillaged and exterminated by the hosts of Israel for the glory of God and in obedi-

ence to his command. This sad story is relieved here and there by pangs of conscience, by prayers of penitence, by songs of hope, by psalms of aspiration, by dreams of righteousness and peace, by visions of angles, and by longing for a Messiah. It is this upward and forward look which redeems the history and makes its frank, candid pages the promise of better times to come.

Even the New Testament is not of one piece. To be fully understood and appreciated, it must be read in the light of its highest peaks. The Bible is a self-interpreting book if one views it from these heights. The Sermon on the Mount, and the thirteenth chapter of First Corinthians are the heights. In them is the Golden Rule of love. Love is the fulfillment of the Law and the Prophets. Knowledge of the truth is the instrument and the guide of love and the path to freedom. "Wisdom is justified of her children." The parables of Jesus, especially those about the Good Samaritan and the Prodigal Son, are on the heights. Nearly all his teachings move at this high level, and it is an impressive fact that so consistent a report of his sayings is maintained in face of the fact that he himself wrote nothing and that his sayings come to us only at the hands of his humble followers after many years and the passing of one or two generations. It is still more impressive that we have so faithful an account of his sayings, and especially the spirit of them, after nineteen centuries of a divided church with its conflicting theologies and very human adherents. It is a mistake to assume that the teaching of Jesus was superceded at Pentecost and by the subsequent teaching of the Apostles. If the Gospel was ever "once for all delivered" it was in the Sermon on the Mount and in the parables of Jesus. At many points after his death the writings dip to lower levels, becoming in many places legalistic, weak and unspiritual.

These places need always to be compared anew with the recognized norms of the mountain peaks.

Paul wrote most of the New Testament and to his passionate devotion we owe the founding of many of the earliest churches and much of the flaming zeal of Christians throughout the centuries. Yet Paul never knew Jesus on the earth and seldom makes any quotations from him which he might have learned from others. Some things he wrote in his epistles do not rise to the heights of his own words in his first letter to the church in Corinth. What he says about women keeping silence in the church, about subjection to husbands, about the motive for marriage, are all rejected by his interpretation of the law of love, of there being neither male nor female in Christ, and about the freedom wherewith Christ has made us free. His letter to Philemon concerning his return to Philemon of the slave, Onesimus, does not reject the system of human slavery as his doctrine of equality in Christ implies and requires. He advised Timothy to drink a little wine. He thought bodily exercise of little profit. Although he says, "Let your moderation be known unto all men" he sometimes speaks in hyperbole as in his distrust of widows under sixty, or in his assertion that the love of money is the root of all evil. Some of his doctrines are of doubtful validity, such as that of the blood-atonement and that of his seeming fatalism in the familiar words: "For the good that I would I do not, but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me." Only by a miracle of grace does it become possible for him to escape from sin. His tumultuous experience too often has been set before people as the only effective type of conversion, but are there not "once-born" souls? The Disciples of Christ have never insisted that all conversions should con-

form to that which Paul describes as his own. He made it clear in his calmest moments that the real evidence of the Christian spirit and faithfulness to it is in the fruits of the new life. Paul's words, like those of any other writer, can only be adequately appraised in the light of his environment and of his dominant purpose and mood. He saw the ravages of devastating evils in the decadent gentile world, and his message was that of a preacher of strange and revolutionary ideas. In a good sense he was a propagandist with the feeling, "woe is unto me if I preach not the gospel." The writings in all parts of the Bible bear marks of the personalities of their authors, and these very human elements are important for understanding what they wrote. Paul had the passionate religious devotion and the monotheistic ideas of a Hebrew, but he was also influenced by his Gentile birthplace, environment, and education. He suffered under ill health as a "thorn in the flesh," whether from malaria, partial blindness, or some physical deformity. He was of highly emotional temperament, often distrustful of himself. In his first letter to the church he had founded in Corinth he wrote, "I was with you in weakness, and in fear, and in much trembling." He gloried in his misfortunes, perils and persecutions because they helped to prove to himself and to others that his preservation and what he accomplished were not of himself but by the divine power that worked through him. He is therefore seemingly boastful in moods of deepest humility.

Alexander Campbell made the startling statement that we should read the Bible as we read any other book. Its words should have their usual meanings and be taken subject to changes in usage, context, and the kind of writing. It is important therefore to be aware whether we are reading history, poetry, drama, letters or sermons. Most

of the New Testament is influenced by its sermonic and hortatory style. The Fourth Gospel is mystical in tone and thought, as compared with the records attributed to Matthew, Mark and Luke. This mysticism is more expressive of Greek ways of thinking.

It is also true of the Bible, as of other books, that what one gets out of the reading depends very much on what the mind of the reader brings to it. A pious soul will get from almost any part, confirmation of his piety. A skeptical, critical, negative mind will find inconsistencies, irrelevancies, obscenities and hindrances to religious faith. Accounts of some alleged miracles will increase incredulity rather than belief. Those who think the world is coming to an end at a predetermined time will find ways through numbers and names to spell out dates and signs to suit their notions. Calvinists take Paul, mystics prefer John, humanitarians choose James, sacerdotalists find congenial ideas in Hebrews, immersionists quote Acts 2:38. Every sect selects proof-texts to confirm its position. The scholars who are familiar with such facts and with the history of the canon of scripture are not likely to be ardent devotees of any sect that is given to partial and literal reading of the Bible. They are inclined to allow the writings to speak for themselves and take them in their time and place and in terms of the subjects considered and the purpose indicated. Perhaps the Roman Catholic Church shows a certain wisdom in not encouraging its laymen to read the Bible for themselves. The Church prefers to announce the principles, doctrines, and counsels of its teaching with such scriptural references as may appear to support the teaching. More than is realized, Protestant ministers do the same. Pacifists preach from peace texts. Advocates of war can find plenty of passages for their use. A group of ministers was recently asked which they

selected first when setting about the preparation of a sermon, the subject or the text. Practically all of them said they sought a text to fit a subject already chosen. If that is a general custom, what does it mean with references to the priority of the Bible in directing religious thought? It would seem to mean that the problems of the congregation, of individuals, of the social order, or of the interests of the minister determined what scripture should be used and how! An illustration is the sermon of the minister who was disappointed by the smallness of the collections by which he was paid and by the number of pennies in the baskets. Feeling justified in preaching on the matter he took for his text, "Alexander the coppersmith did me much evil." When special days are set aside for different causes, both the subjects and the sermons become instrumental to current interests and this further reveals the fact that religious thought is shaped in the movements of events as much or more than it is by the "sacred" writings. These writings themselves arose in the face of practical needs and of questing minds. Therefore by grasping the situation in reference to which texts and their contexts were written, reading the Bible becomes educative and interesting, and it is freed from the role of furnishing a form and pattern for all religious experience. In this view it gives suggestions of ways of meeting situations. It does not prescribe specific rules or ready-made answers to all questions. Perhaps the Bible should be regarded as a volume of *case* studies which affords a measure of guidance but leaves the minister as it does the physician, lawyer, or psychological counsellor dependent in large degree upon his own judgment and resourcefulness. People who demand fixed rules for religious living will be disappointed in trying to find them in the New Testament. It is impossible that there should be such rules in a free and growing

religion. The actual use of the Bible, and that which makes the reading of it most fruitful, is in terms of problems brought to it, and of theories and modes of conduct examined in the light of it. More value may be found in reading great books when too much is not expected from them.

It is becoming easier to read and understand the Bible than ever before. It has been clarified by an amazing amount of study by earnest and trained experts in languages, history, psychology, sociology and religions. The text has been revised into clearer speech which has removed many obscurities and puzzles. The most living and valuable material has been put into shorter editions. A concordance, giving every important word and where it occurs, may be found in inexpensive copies of the King James version. Ministers should see that there is a copy in every home just as the Gideons have placed one in every hotel room in the land. It is the duty of ministers also to give all who hear their sermons simple directions concerning the basic ideas and simple methods by which the reading may be profitable for both the "educated" and the less accomplished minds.

The great value of the scriptures is that it is concerned with the problem every person is interested in, namely, how to make the most of one's life, whatever one's age, work, knowledge, or wealth. All people want to *get on*, to live successfully and happily, to find comfort in sorrow, encouragement in depression, hope in dark days of wars and confusion. They are inspired by the stories of heroic men and women who have struggled and triumphed. Every one needs the wider horizons of history and of imagination, stories of men who lived for something more than bread and personal comfort and were abundantly rewarded. They need the great surprise of discovering that the kind of life which at first seems hard and forbidding may turn out to

have an easy yoke and a burden that is light. Too often it is forgotten that the religious life is the happiest life, one of real joy and peace. The peace offered is one that often "passeth understanding" but it can be experienced. It is experienced by the devoted, work-bound mother giving herself to the care of her child, and by the toiling office or professional man in the pursuit of his vocation and for the sake of his family.

Another unmistakeable feature of the Bible is its feeling for people and for their welfare. So much is said about God, when discussing religion, that the importance of man may be obscured. It helps to understand Christianity to note that it declares that whoever gets the right attitude toward man, need not worry about the idea of God. The correct conception of God depends upon the proper evaluation and treatment of our fellow man. Many passages emphasize this fact. The second commandment may be said to be in a way more important than the first. It is like the first and upon it also hang the law and the prophets. "He that loveth not his brother whom he has seen, how can he love God whom he hath not seen?" The presence of God depends upon the love of others. "If we love one another, God dwelleth in us." Generous treatment of one's fellowman is more important than keeping the Sabbath. That was a revolutionary idea of Jesus in the eyes of his contemporaries and would be revolutionary today if put into practice. It cannot be repeated too often that the parable of the Last Judgment makes salvation and damnation turn on the treatment of the hungry, thirsty, naked, sick and imprisoned, and that treatment does not involve expensive service. A cup of cold water may be sufficient! That is high humanitarianism.

A third important principle for the correct reading of the sayings of Jesus is the innocence of little children. The traditional theology reads everything

with the presupposition of the wickedness of human nature, and therefore can read nothing aright. With this grotesque assumption of inherent sin should be dropped other weird notions brought over from old superstitions—notions of demons, angels, miracles, and a fiery hell.

A useful modern conception is that of change in the world as over against changelessness which has held man's mind to the idea that there is nothing new under the sun. In a day of scientific inventions which have transformed so many aspects of life in marvelous ways change should be accepted as a deep and universal characteristic of nature and of man. Man has proved abundantly that he has power to modify his environment and himself. From this fact arises new hope for achieving better things.

With the aid of such principles one may justly omit from the teachings of the scriptures whatever is contrary to them and cling to all that harmonizes with them. Then the Bible becomes a new book, freed from many dark sayings, and consonant with the best that men know and seek. Religion becomes a reasonable quest for the good life and exalts love and wisdom which give direction for the attainment of the abundant life which Jesus and all righteous men strive to realize. Here is provided a test and touchstone to guide conduct in the complexities and confusions which lead men astray into false ambitions, and fruitless waste. Love, guided by intelligence, offers the only solution for the education of children, for the peace of families, for the conduct of business, for the purification of religion, and for the peace of nations. This is the message of the Bible as it rises to its highest peaks from the lowlands of barbarism, legalisms, and superstitions.

Moreover, these principles reveal the universals which may be found at the high levels of all the great religions of mankind. The sacred books of

all faiths become valuable when they are sifted by the same process that brings to light the wheat and casts aside the chaff in our own Bible. The Golden Rule appears in different phrasing in all the great religious books of mankind and it may be made a safe measuring standard for their profitable use. Likewise this Rule applies to all the literature men create, to philosophies, dramas, poetry, proverbs, fantasies, history, and fiction. There are useful proverbs and parables in all languages. They show the gropings and the findings of the aspiring spirit in all peoples in all lands, for God has not left himself without witness even among the Gentiles, "their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another." The Bible is not an isolated book nor is the Christian religion a national or a racial religion. They are for the possession and redemption of mankind among all peoples and in all corners of the earth. When the Bible is saved from its lesser words it becomes indeed the Word of God speaking to the hearts of all men.

A Transition in Religious Fellowship

By WOODROW W. WASSON

For eight years I have been a minister of the Church of Christ (anti-instrumental group). The change from this religious body to the Disciples of Christ has come about by an enlarging conception of what religion in general and Christianity in particular should mean to the individual and to society. A conscientious and critical investigation covering a period of several years (constituting mainly graduate study) has led me to what I consider is a more meaningful and significant interpretation of religion than that which I once held. I have always tried to maintain, as far as possible, an open and

candid attitude toward the results of all religious investigation that has come to my attention and which time would permit me to study, whether emanating from what is denominated "fundamentalism," "conservatism" or "liberalism." It is only fair to say that it is my present conviction that liberal Christianity has greater possibilities and opportunities to make a significant contribution to the general welfare and good of mankind in a complex and changing world than does either fundamentalistic or conservative Christianity. In the Disciples of Christ I find a greater opportunity to express this conviction, and at the same time be a member of an aggressive, democratic organization. There is also found a sense of inner quietude and freedom of action and expression which I have so long desired.

Since this change in thought has taken place over a period of years (it began in my Junior year of undergraduate work at Vanderbilt University, 1937), it might be wondered why I remained with the Church of Christ as long as I did. Of course the emotional ties of friends, relatives, etc., who are members of the Church of Christ, had an important influence. However, the essential reason was I thought that by remaining with the Church of Christ I could leaven the group in some small way and thereby make a more significant contribution than I could elsewhere. This was found impossible, though, for at least two reasons: the firm crystallization of thought and the consequent intolerance and vehement reaction to any new idea on the part of the Church of Christ and a conviction on my part that my services might be more effective elsewhere. It was a case of either compromising both conscience and intellect to a disrespectful limit and remain a minister among the Church of Christ or else becoming affiliated with a religious communion

whose future presages an even more significant contribution to American religious thought and life than it has in the past.

To make the transition from the Church of Christ to the Disciples of Christ is like stepping from still water to flowing water whose sources in times past were more-or-less common. In 1906 the Church of Christ became statistically independent, thus officially severing itself from the main historical stream of the Campbellian movement. The spirit of a Thomas or Alexander Campbell or of a Barton W. Stone or Isaac Errett with their emphasis on the "spirit of the law" is no longer a part of the historical consciousness of the Church of Christ. Rather, the reactionary personalities of Ben Franklin, Moses E. Lard, David Lipscomb, etc., loom high, bringing to fullest expression a rigid legalism (often surpassing John Calvin!) and a Bibliolatry that has become almost fetish. In other words, the "letter of the law" became their guiding principle. The result of this, it seems to me, has been an uncompromising sectarianism and an intolerable attitude toward any new learning which might enhance our appreciation for the Bible. Opposed to this Biblical legalism and static conception of Christianity is that of a dynamic and growing body of thought which permeates all the phases of human living rather than being separate and apart from it. The Bible therefore takes on added vitality and greater relevance. This attitude is expressed in a large measure by the Disciples of Christ. Within this Brotherhood can be found the quickening and liberalizing spirit of dynamic Christianity; a Christianity that will not bind the expanding experience of man but, rather, will contribute to its enrichment. Is this not the spirit of Jesus? And is this not the spirit of the Campbells, of Stone, of Isaac Errett—and shall I add others of more recent date? In this tradition I cast my lot.

Women in South America

By JORGELINA LOZADA

This is a great day and it is my privilege to talk in this church about the position of the women in South America and especially in Argentina, my country.

You know, that from Panama to Tierra del Fuego and from the Atlantic to the Pacific, lies a vast continent called South America, which comprises thirteen independent nations of free peoples, who conserve their individual characteristics. In these sister republics there is an understanding and similarity of ideals which makes them akin and with the exception of Brazil and the Guianas they speak the same language.

It is remarkable how the South American peoples were united in the past by their desire to obtain national liberty, and it is hoped that the gospel of Christ may have stimulated spiritual unrest to the extent that spiritual liberty, so much needed, may be attained. South America is united in ideals, in history, in custom and ambitions.

We have a religious inheritance from Spain and this has affected the education of the women. The belief that the women belong to the home, has a strong effect upon their education and spiritual life. Now, with the influence of other nations, a great reformation is taking place in all aspects of life.

The transformation conserves latin characteristics and you can find women who are charming, gracious and profoundly religious. Perhaps there is in this type of women, a touch of mysticism, as she feels, thus she expresses herself and thus she lives. But we must remember our women need the joy of the Christian life. They do not have all the liberty they need, they need spiritual liberty. They need to break away from the traditional religions and feel

the spirit of Christ, whose cross stands elevated on the heights of the Andes and whose statue with arms extended as in benediction, is raised over the Corcovado mountain in Brazil.

In the beginning of the Evangelical work in South America, we find that by the year 1820 the first evangelical service had been held in Argentina, while in Brazil the corner stone of the first Anglican Chapel was laid in 1819. It was, then, in the nineteenth century that there was an evidence of evangelical work in these lands, which marked in the life of Christian womanhood new paths of opportunity as a result of direct and indirect influences of Christianity.

In every place where the Gospel was preached women received a great benediction. They accepted the ideals of liberty and love which are basic for the establishment of the kingdom of God and they are making their contribution to the future world, working in the homes, in the schools as teachers, as nurses in the hospitals and in every place, and you find among them today a great interest in professional positions, as those of the medical, the lawyer, the writer, the social workers, the business woman, the politician and so on. . . .

But day by day we see the Christian women working with passion for the Christian ideals. At the present in Argentina and other countries consideration is given to the young woman who desires to consecrate herself to Christian service as deaconess, pastor's assistant, pastor or teacher. Women from Uruguay, Chile, Peru, Bolivia and Argentina have pursued courses adequate for the religious needs of their respective countries. As you know missionary work is not easy in any country. Our catholic background makes many difficulties, but I hope for a better future.

In the year 1923 I began my studies in the Bible Training School (today Facultad de Teología o sem-

inario) in Buenos Aires. There were just three students; today there are 16. It was rather difficult to maintain our enthusiasm in the midst of almost complete indifference, but today the conditions are different. My experience during almost seventeen years gives me the right to say that the evangelical woman has a great opportunity in the field of religion.

Twelve years ago I was ordained pastor, conducting the church in villa Mitre. At times the work has been difficult but I have received rich blessings working with people whose lives have been hard but who, when they accepted Christ, were examples.

For a young woman to preach is something of a novelty, but how often she is the bearer of a message more personal and direct than given by a man. Don't you think so?

Our Brotherhood has to be proud because we are pioneers in women's work, also pioneers in union work, also we were the ones who first established the Bible Training School in Buenos Aires for women. That small school which began with three students, today has 45 and is working in collaboration with the Methodists and the Waldensian churches, and men and women are working and studying together.

I mentioned before we are pioneers in collaborating work. Miss Zona Smith, missionary for our Brotherhood is the principal of one of the most ecumenical women's movements called the Argentine League of Evangelical Women. They have their own magazine. There are many denominations working together in worship programs, and it is the best organization we have that carries a large program for women's meetings—every year they have song programs from different denominations and nationalities. It is the only group that is doing these things with a wonderful spirit of collaboration.

Similar work you find in Brazil, Chile and Uruguay. The conditions in Bolivia and Paraguay are different, also in Peru.

Serving the churches is also a Disciples woman who works in the Confederation of Churches, an organization with 10 different denominations.

Women Have a task.

I mention before, for twelve years I have had the wonderful privilege of conducting the church in villa Mitre. In February 1940 a modern building was dedicated. In addition to the simple but beautiful chapel, there is the pastor's study clinic, a room for kindergarten, Sunday school and other group meetings and a patio for games. Upstairs are the rooms for the caretaker and the apartment for the family. Last year an adjoining lot was purchased to provide a social service center or a neighborhood house. The work is growing and we are very anxious to build another house specially for mothers, nursery children, older children and young people. This lot is a gift from a Christian woman, a friend who is very interested in our children's work. She is very anxious too, that our church continues in the high place reached today. We need that building. We have now the clinic. The doctors give their services free to help the poor families of the district. Most of the children who attend the kindergarten are from homes not Christian. It is a missionary work, our missionary work, mine, and yours, we have a task together!

As you know, the women's work in the church is a great task, much of our missionary work is supported by the effort of the women. We received a message and we must do our work. Do you remember the place Jesus gave to the women? To a woman Christ gave the great message: "God is spirit, in every place we can worship." Who carried the first missionary message? Who went to the grave when

darkness was broken and the sun began to rise? It was a woman, a woman with love in her heart, with expectation and faith. This woman loved Jesus, and He knew her great love. To her Jesus gave the first message: "I still live. . . . Go and tell my brothers. . . ."

Go and tell—Here we find the two great commandments — GO — where? — TELL — What? Go everywhere and tell that Christ is living. This is the message, but remember — Mary could not understand. She was so sad, she was in grief, she was weeping, waiting at the grave. . . . Today, many do not carry the message of the living Christ . . . because their souls are filled with sorrow and grief.

In these days we need to look again to the gospel and find there the eternal calling of our Master. This is the women's day. The men are working in the war, the women must be working for peace. In the home, in the school, in the church, in every place she has a great function, she has a great task: To preach the gospel, to tell their brothers: He is still living. . . ."

In the meantime the shadows of an uncertainty, pain, sorrow and desperation spread over humanity. The voice of Christ is heard again and again Woman why weepest thou? Go to my brothers and say. . . .

If we look around, we find many reasons for desperation, but we must look up—to the mountain, there is our Rock of Salvation, the fountain of eternal life.

Footnote to "Our Debating Era"

By W. B. BLAKEMORE, JR.

Back in the days of our debating era the popularity of a debate was sometimes the result of chance circumstance rather than deep religious in-

terest. In the eighties and nineties, the town of Paris, Tennessee, was regularly the scene of debates in which "Campbellites" challenged the sects, usually on the subject, "Is Immersion Necessary to Salvation?" The protagonists are long since forgotten, but one debate still remains vivid in the memory of the town. A Campbellite preacher came to the community advertising a week's revival to be concluded by a debate on the usual topic.

On the first night of the revival, there came forward a Mr. Williford who requested a prompt immersion which was scheduled for the next afternoon. But on the next morning, Mr. Williford awoke with symptoms suspiciously like pneumonia. The physician immediately advised that the immersion be postponed. Within another day it was quite evident that Mr. Williford did have pneumonia, and critically. The man's doctor and his family at once took the position that any act of total immersion would have to wait upon Mr. Williford's recovery. Mr. Williford thought differently. He begged and implored that some way of immersing him beside his bed be devised. Mr. Williford pleaded with the ardor of a man who felt the approach of a crisis and who thought he was staring straight into Hell. But the doctor and the family stood firm.

The news of the situation circulated rapidly through the town. Attendance at the revival increased; all the preaching was done in an atmosphere made tense by the concrete case of a man critically ill who had not been immersed. On the fifth day of the revival, Mr. Williford died. At the end of the week he was buried. That night the debate began. The stated question was "Is Immersion Necessary to Salvation?" But the concrete question which brought the whole town to the meeting was, "Has Tom Williford gone to Heaven or to Hell?"

A Tribute to Silas Jones

By CLAUDE E. CUMMINS

When I sat down to write a tribute to one of the best friends I ever had three things occurred to me at once and definitely. First of all Mrs. Cummins and I agreed that it was most fitting that this tribute should be headed, "A Tribute to the Reverend Mr. Silas Jones" for no man ever deserved the title "Reverend" more than he. We have never known a more kindly, more honorable, more gracious and more sincere man. In the Book of Proverbs, 18:24, it says, "There is a friend that sticketh closer than a brother." He was that kind of friend to us. If I were compelled to miss the funeral services of an own brother I should not regret it more than I regret not being one of you today. Mr. Jones died suddenly on Dec. 18, 1944.

King David, learning of the untimely death of Abner said, "Know ye not that there is a prince and a great man fallen this day in Israel?" The Disciples of Christ, and the Christian world in general, have lost a prince and a great man. His scholarship was profound and his sympathies and understanding were boundless. There were few fields of knowledge into which he did not venture with avid mental appetite and depth of understanding. It may be truly said that there was not the slightest trace of littleness in his total life in any of its phases. There was a magnificent reach to the many sides and interests he had.

During the period of our ministry with you this family was truly a bulwark of strength to their pastor and his wife. They always understood. They always encouraged. They made what few hard places there were seem insignificant. Their wide interest in helping and strengthening others is well known by all.

A host of pastors, not only in Illinois, but also

across the nation, are immensely better men and pastors today because they knew him either as professor or pastor, or both.

His intellectual vigor. His kindly humor. His complete sincerity. His simple directness. His wide interests. His capacity for friendship and hospitality. These, and much more, commend him to our remembrance this day. The quality of his life is expressed in the hymn-poem, "A Noble Life, a Simple Faith." In fact if we were asked to state what we believe was his creed we believe it would be found in this poem: "A noble life, a simple faith, An open heart and hand—These are the lovely litanies Which all men understand."

Open-Membership: A Statement

The Elders of the Walnut Hills Christian Church at a meeting held Sunday, October 8th, a majority being in attendance and approving, reaffirmed the position of our church to the effect that new members without any church affiliation be admitted to the fellowship of the church by the requirement of baptism by immersion. That persons joining the church who are members of other denominational groups will be accepted to full membership without immersion, should they so desire, after being informed of our position.

The aforesaid statement is simply a reaffirmation of the policy of the church which has prevailed during recent years.

The Elders desire to call this matter to the attention of many non-members attending our church for their interest and guidance.

It was further decided by the Elders that greater emphasis should be placed upon Evangelism in church services. That a practical effort be made to encourage our own membership to be constant in church attendance.

The Bible Today

By STERLING BROWN, *Chicago*

A few generations ago the Bible had a central place in the practical life of the American people. It was conspicuous in every home. Perhaps in the minds of those of you who may be said to be in your years of "mellow maturity," there doubtless lingers the memory of a family Bible with its lists of births, marriages, and deaths, those sacred events of family life which only the Bible was worthy to record. You will remember that the great characters of our Scriptures were familiar friends whom you met often in the regular reading of the Bible. Even the Hittites the Jebusites, and the Perezites were no strangers. And as for the red-handed Philistines, they were the "children of the Devil."

This popularity of the Bible rested upon the historic place which Protestantism had given to it. It conceived the Bible to be the source of religious authority. It assumed that since God had spoken to man through the written word, its message was plain so that everyone could understand without error its message and teachings. This assumption, of course, overlooked the fact that everyone interprets the Bible in the light of his own social backgrounds, his own interests, and his own experience. The various Protestant groups are largely the result of this mistaken assumption. In the past these groups excluded from their fellowship those who did not agree with the particular interpretation which they held.

This false assumption gave rise to a false basis of popularity for the Bible, namely, that it was clothed in some mystical power of divine origin. This mixture of reverence and authority showed itself in the belief of many intelligent Christians that the reading of the Bible "did them good" by imparting some strange spiritual power regardless of the content of

that which was read. Ministers reflected this false basis of the use of the Bible when they made use of proof-texts to bolster their sermons with authority. Even though the content of the sermon had no relation whatever to the meaning of the text, it was used for the sake of its authority. I recall having heard of the minister in Arkansas who, being unable to stand because of a broken leg, sat in his pulpit chair and preached on the text, "And He Sat Down and Taught Them."

But somehow our way of life has changed. The Bible has vanished from its central place in American culture. It has been laid on the shelf. Among educated people the Bible is an unread book. There are several reasons for this change in attitude. Perhaps the reason most responsible for the disuse of the Bible has been the application of the scientific and historical method to its study. This movement attempted to discover the facts concerning the origin and development of the books of the Bible. As a result of this movement, which reached its height about the opening of this century, the natural history of the Bible became generally known and accepted. In the face of these facts the old authoritative and magical view of the Scriptures could no longer maintain itself. For people began to learn the true nature of the Bible that it is a record of the religious experiences of people who have lived in the past and not a scientific or magical book.

The second reason for the loss of popularity of the Bible has been its conflict with that body of knowledge which we call science. Even the late books of the Bible, as well as all the others, were written centuries before science and its methods were developed. Consequently the picture of life and of man which science gives us is different from that which we find in the Bible. Science gave us an expanding universe and a changing civilization of mankind. The traditional view of the Bible pic-

tured a pre-scientific world that was primitive and complete.

A third reason for the disuse of the Bible is the irrelevancy of much of its material to the life of man in his modern world. Many parts of the Bible reflect a primitive stage of culture. It is quite naturally so, for many of these books were written in the earlier stages of the development of the Hebrew nation. This material developed in response to local needs and interests of a particular period and was never intended to be applied to the future.

These factors have undermined the magical and authoritarian conception of the Bible. Except for its vestigial remains in certain uneducated sections of our population, it is gone forever. And it is certain that the Bible cannot be again placed in a position of influence befitting its character, on such a basis.

Our generation, then, finds itself in the paradoxical position of having more knowledge about the Bible but making less use of it. People today have more resources available for the intelligent study of Jesus' way of life than any other since the first century of Christians whose leaders had walked and talked with the Master himself. But we have not made use of it, and the Bible has fallen into disuse.

But this is only the negative side of the status of the Bible in our present day culture. There is another side which promises to again make the Bible real and effective in our religious life. It might be said that the Bible has been rediscovered. The scholars who have explored its contents have found history, literature, and religious philosophy. These scholars are beginning to get a hearing.

Fresh translations, literary editions, and a variety of other editions are circulating. Always a best seller, the reasons for the present growing popularity of the Bible are different. It is no longer a book of magic. It is being recognized for what it

has always been—a living literary history of the spiritual experiences of a race. Fascinating history, the portrayal of great personalities, the growth of great ideas, the songs and prayers of the ages, now lie revealed before us. It is a vast resource for religious inspiration, aesthetic enjoyment, and Christian instruction.

Thus, scientific study and historical research have set the Bible in a new light. We now have accurate and dependable knowledge concerning the origin and nature of the Christian scriptures. For the Bible now stands fully revealed as the end-product of the religious experience of former generations of Christian people. It is a part of the great cultural heritage of the race, a part of racial experience.

These signs of a renaissance of interest in the Bible spring out of the desire of the people to know how the Bible can help them in wrestling with the terrifically perplexing problems of our times. People desire to know the contents of the Bible, the great passages that contain inspiration and value for religious living. In this sense they desire a shorter Bible, shorter in that chronologies and genealogies are not stressed. They desire the voice of the Bible to be commanding enough to be heard above the babel of voices that are competing for the attention of our age.

Making All Things New

Sermon: First Christian Church, Columbia, Mo.,
December 31, 1944

By GEORGE PARKER ROSSMAN, JR.

Here are two strikingly different ways of approaching the future. In the Old Testament, a pre-Christian writer said, "There is nothing new under the sun." And in the New Testament, near the conclusion of the Revelation of John, the voice from the

throne of heaven said, "Behold, I will make all things new."

We may approach the future with the cynicism which says, there is, and will be, nothing new under the sun. For the failure of our high hopes is a common experience. When we were children we gladly made New Year's resolutions, hoping that the first day of January would be different from the thirty-first day of December. But we were always disappointed, for people were the same, temptations were the same, and there was really nothing new under the sun.

In the same way we have hoped that the post-war world would somehow be different, but this dream is fading from our minds. True, the advertizers still hold before us the hope that we shall live in three-cornered glass houses, and will do our work by merely pushing buttons. But is our post-war dream merely one of gadgets? A newspaper columnist last year suggested that it is but an illusion to think of our new gadgets as being progress. He said, "It is plain madness for people to go around planning helicopters when they haven't yet made a good job of the drawer, or the door."¹

Or, he says, "Take the pitcher. . . . People have been using the pitcher for about ten thousand years, but we haven't licked it yet. It still drips, dribbles, over-pours, side-spatters, top-sloshes, rim-trickles, and bottom-spots. The pitcher remains one of the greatest engineering challenges in human history. Are people trying to meet it? No! Modern designers have started to turn out square pitchers as well as geometrical glass coffee makers, that could not be poured by a man with the steady nerve of a high wire walker. . . . Those things look peachy. But what surcease do you derive from the fact that a pitcher is sufficiently streamlined to ride on the

¹Philip Wylie.

wing of a B-29, if every time you tip it, you scald the back of your hand?"

"Or consider the chair. . . . Yes, we are about to enter the age of flight before we've even had the golden age of sitting down. . . . And, pals, think of those helicopters. Think of the type of people who will soon be landing on your roof! Your super-modern transparaplex roof which will let in the ultra-violet light, withstand earthquakes, defy hurricanes—and leak!"

Yes, the dream is fading! But did we ever really want a new world? One of the difficulties with reform is that we are really quite satisfied with things as they are. We dream of peace, but who really wants a warless world? Don't most of us really want to just patch up the old war-buggy and take a few more rides in it? We are talking in terms of power politics, and compulsory military training after the war; of keeping American bases around the world. Who wants peace? In a recent sermon in the *Christian Century Pulpit*, Professor Fred Eastman tells of visiting the preliminary disarmament conference in Geneva in 1929, when Maxim Litvinoff, for Russia, proposed that the nations take seriously the pact they had signed outlawing war, and proceed to complete disarmament. He was cheered when he announced Russia was ready to go all the way if the other nations would do the same. But at the next session to which visitors were admitted, the agenda began "*In the next war*, what shall be our regulations? . . ." The disarmament conference, founded for peace, was laying the foundation for the next war—for this terrible conflict. Because, they really didn't want a warless world—they just wanted to patch up the old war-buggy so they could take a few more rides.

And aren't we quite satisfied with the church? Who wants a new one, which might make new de-

mands upon us? E. Stanley Jones say in *The Christ of the American Road* (page 211) "the thing that impresses me as I go about the American church, it is dullness. It is not popping with newness. You can anticipate what it will do. . . . In Canada there is a sign on a dirt road, 'Choose your rut, for you'll be in it for the next twenty miles.' So much of our church life is grooved, rutted," Mr. Jones says, "it does not turn the world upside down." And we must sadly admit that he is right. There is not much surprise, much newness, is there? There appears to be "nothing new under the sun."

It is about time for us to turn to the twenty-first chapter of Revelation and read: "Then I saw a new heaven, and a new earth . . . the old order has passed away. Then, he who sat upon the throne said, 'Behold, I will make everything new!'"

Everything new! Not just reform, not just patching up: "Behold, I will make all things new!"

Now let us frankly admit that we are not ready to make all things new. "God," we say, "we will follow you to the water's edge, but not across the Jordan into the new land. For, although we like the idea of a new world, there are many things in this old world we like also. We are naturally conservative, and dislike the idea that everything needs be made new." How abhorrent is the thought that in the things we love the most, there may reside much evil; that in the things we have made with our own hands, there is much imperfection; that we need to re-create even the drawer and the pitcher! When I was in Junior High school manual training class, I made a bookcase. It was ugly and lop sided. It had to lean against the wall. But I made it, and it was mine, so I liked it, and resented any suggestion that it should be thrown out and a new and better one put in its place. So my poor mother still has it in her dining room. That is typical of us, isn't it?

We are ready to reform the other fellow, and to completely reeducate the other nation—be it Germany or Japan, but we dislike the idea that “all things need be made new,” because that includes us and ours! And when it comes to transforming ourselves, we are content to put on a few new patches, where the old cloth is torn.

Yet, we are so badly in need of a new year, of a new world, of new churches and communities, of new men! And we shall not achieve our high hopes until we accept the leadership of Christ, and enter into partnership with God, in the task of making *all things* new. For it is not enough to destroy evil, unless good is created to take its place. How foolish we should be to dig up all the weeds in our victory gardens each year, and yet never plant anything to take their place! We are winning this war and destroying evil, yet the task of creating the good to replace it, appears to be defeating us—for we do not seem to have the courage to try new things, to make things new!

A few summers ago I preached in a small town that had tried everything. It seemed literally to have died a thousand deaths. Literally, there was “nothing new under the sun.” They had tried a Vacation Church School once, and it had failed. They had experimented with a Council of Churches, and failed. The young people of the community were running wild, for the lack of proper opportunities for recreation, yet the community had tried a program of activities for them, and had failed. Everything one could suggest in church or community had been tried once, and it had failed!

The hopeless pessimism which characterized these people would be amusing if it were not so difficult to get our national and international leaders out of ruts. And at least, these people had *tried* new things! This situation in the small town was

solved only when some new people moved to town who were willing to try and try again! These who assumed leadership were new, in that they had just moved to town. But it was the vision they had that was important, and new. And a few people with new vision and faith can make a tremendous difference in almost any situation!

We need new men! Men with faith to make things new! The coming of the new year, with its resolutions so soon broken, and its new hopes so quickly faded, remind us of the continuing need for new beginnings. This common experience is central to the Christian religion. The central human experience in Christian conversion is the experience of beginning anew! Christian salvation is the experience of beginning again — of failing, and with God's help trying again, and again! Not once, but many times, for the Scriptures tell us that the "Lord's mercies are new every morning."

We need to make ourselves new every morning! But the trouble is, we do not want to be new men. As with our world, we are too much satisfied with ourselves. We want to transform other men, but we want to patch up ourselves, and run along a little longer as we are. But how can we have a new world, when we want to keep so much of our old selves?

Jesus dramatized this problem in the incident of the rich young ruler. This young man kept all the law and commandments, which required more of him than is achieved by the average church member, and he was satisfied with himself. He came expecting Jesus to pat him on the back. But Jesus demanded a lot more of him. He demanded radical changes, saying "Ye must give up all that ye have, and come and follow me." So the young ruler went away sorrowing, just as we go away sorrowing. We do not like our world, nor do we want to pay the price of making all things new, when that includes transforming ourselves!

Jesus startled his contemporaries by demanding radical changes; new law! new men! all things new! This message is still our great hope, for we cannot stand the world much longer as it is. *Christianity calls for new men!* In the fourth chapter of Ephesians, beginning with the seventeenth verse, Paul wrote these words that could well be addressed to you and me today. He said: . . . "What I insist upon in the Lord's name is this: you must no longer live like heathen, with their frivolity of mind and darkened understanding. They are estranged from the life of God, because of the ignorance which exists among them . . . (but) you have been taught what Christ means. . . . You must lay aside . . . your old self. . . . You must adopt a new attitude of man, and put on the new self which has been created in likeness to God, with all the righteousness and holiness that belong to truth."

This is what we need: we must affirm the possibility of a new man! *Christianity makes new men!* The Christian way is not the idealistic way of expecting men always to succeed. It is realistically based upon the expectation that men will fail, and will continually need strength, faith and vision for a new start! This is symbolized in a cross of failure, and a resurrection of hope! Caught in the crisis of his failure man catches the vision of Christian salvation in the notion of divine forgiveness. He comes to realize that progress is not steadily upward, but is up and down, as man tries, and fails, and tries again—and that only the trend is upward! In no single life, in no individual project is the vision ever completely achieved. But in the race of man, among those men who are conscious of the will of God and of partnership with Him, there is an upward trend manifest in the long course of history—a movement within, and towards the Kingdom of God!

Suppose that the great privilege was given to you to speak over all the radio networks in the world, to give a new year's message to every civilized creature. What would you say to dictators and presidents, to German mothers cooking frugal meals, to Japanese factory girls bound to their looms, to generals and footsoldiers. Could you say something that might move men to paths of reason and justice? Or would you attempt a word of hope in the midst of such despair.

One person said he would try to convince men that none of us would achieve our hopes this year—Germans and Japanese will be disappointed, and so will Russians and Americans. He would sound a note of deep pessimism, saying, "There is nothing new under the sun," the world is a dreary place, let each one of us crawl back into his hole of despair and forget about the rest. That is one way to approach the future.

But if a Christian had such an opportunity to speak to the whole world, what could he do but declare his hope and faith—he would declare unto all men Jesus Christ, who offers a new chance, and the possibilities of making all things new. His voice would ring out with the assurance of Tennyson who wrote one of the best new year's messages of all:

Ring out the old, ring in the new . . . ring out the
false, ring in the true.

Ring out a slowly dying cause . . .

Ring in the nobler modes of life.

Ring out old shades of foul disease, ring out the
narrowing lust of gold,

Ring out the thousand wars of old, ring in the
thousand years of peace.

Ring in the valiant man, and free, the larger
heart, the kindlier hand,

Ring out the darkness of the land, ring in the
Christ that is to be.

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MY FATHER WORKETH

By CLINTON LOCKHART, Fort Worth, Texas

Tell, O my soul, who made the stars,
And planets in their ways?

Who ever gave the tint to Mars,
And light to Venus' rays?

Who hung the mirror moon on high,
To glorify the night?

Set constellations in the sky,
And filled all space with light?

Who did all this, and holds control?
"It was my Father," said the soul.

Who made the mountains, gray and grand,
With pockets filled with gold?

Who led the rivers through the land
From fountains, clear and cold?

Who made the fields, the fruits and grain,
And decked the earth with flowers?

Who bade the clouds their wealth contain,
And bring refreshing showers?

Who did all this, and holds control?
"It was my Father," said the soul.

Now, tell me, soul, who laid the plan,
In ages undefined,

To make and to develop man,
A paragon of mind?

Who gave man's mind that upward curve,
And taught him to adore

And gratefully to seek and serve
His Maker evermore?

Who did all this, and holds control?
"It was my Father," said the soul.

Evangelism

By W. M. FORREST, Cuckoo, Virginia

The Disciples emerged in an age of evangelism. But for an evangelistic impulse in the older churches it is most improbable that either Thomas Campbell or his son Alexander would have been in America. Still less is it likely that they would have been in the outskirts of civilization in the west country of their day.

Both Thomas and Alexander derive their significance from a deep interest in the unity of scattered Christians of various sects. But the plea for union, and the effort to find a workable basis for it, were not ends in themselves. The Campbells, and their coadjutors attracted to the cause were heralds of Christ. They sought to remove barriers to union in the interests of an effective evangelism. If the professed followers of Christ could be brought together the world could be converted. The Fourth Gospel pointed the way—"That they all may be one, . . . that the world may believe."

Although the effort to return to primitive Christianity, especially as mirrored in the Book of Acts, was in the interest of the oneness thought to have characterized the original church, that also was related to evangelism. It revealed the manner in which people were brought into the Christian church and united in Christ. It showed the way whereby those same ends were to be achieved in the early nineteenth century.

When it became apparent that neither the appeal of the "Declaration and Address," nor the scriptural basis for unity worked out by a return to Apostolic Christianity was accomplishing the desired end, there developed a new incentive to evangelism. On the one hand, it was necessary to proclaim the new

cause in order to win from the denominations, that would have none of it, the individuals who could be persuaded by it. On the other, there was the need of the unchurched multitude who could be converted, and whose conversion could serve the double end of saving their souls and adding to the number of champions of the new propaganda. Small wonder, therefore, that almost all the proselytes from the denominations armed themselves with New Testaments, and a knowledge of "First Principles" of the way to be saved, and proclaimed them publicly and privately, in season and out of season. Nor is it strange that a host of evangelists soon appeared as heralds of the new evangel. Apostolic precedent authorized entrusting the affairs of local congregations to leaders who arose among them. They needed no special teaching beyond an elementary knowledge of the letter of scripture. They needed no support beyond the returns from their daily secular employment. That left men of ministerial training who espoused the new movement, as well as all others who developed unusual ability, to become evangelists. They traveled from place to place preaching. Their duties might interfere with, or even prevent their making a living from secular sources. According to the Campbellian interpretation of the letter of the Bible, they were, therefore, entitled to support from the churches.

The evangelistic movement that swept this country from New England to Georgia, about 1725 to 1735, and then flourished as the "Great Awakening" in all the colonies from 1740 to 1750, flared up again at the opening of the nineteenth century, especially among the frontier peoples of Kentucky. Whatever their use in the spiritual awakening of churches, cold and dead in formalism, these movements were probably the most extravagantly irrational and viciously emotional that ever afflicted American Christianity. Historians have sought to appraise

them dispassionately, giving full credit for their humanitarian and educational stimulus, as well as for the revival of churches, and the enlistment of new converts. But that is only part of the story. The violent attacks of the roving evangelists upon the regular ministers, the physical reactions of the hearers under terrific emotional and dramatic preaching, the vastness of the excited crowds compared with the numbers who became creditable Christians, the deathful lethargy into which churches lapsed before the eighteenth century was out, are another part of the story. William W. Sweet gives a quite objective record of the whole matter. (*Revivalism in America, Its Origin, Growth, and Decline*, Charles Scribner's Sons, New York, 1944.) As a master historian he tries to give credit where it is due, but the best he can say seems to be that good ends were sought by wrong means.

The subject appears in a more lurid light when subjected to study as mental and social evolution by Frederick M. Davenport. (*Primitive Traits in Religious Revivals*, Macmillan Company, New York, 1905.) Quite inevitably he finds the typical revival, anywhere at any time, as mass emotionalism, whether whipped up to a fury, or rationally controlled. The more primitive it is, either in a savage, a criminal, or a frontiersman, the less stable the emotionalism, and the more easily played upon by the revivalist. Set forth as proof of conversion and assurance of salvation, the desired emotional state was first induced, and then accepted as evidence of redemption. Such were the converts gathered during the upheavals of the eighteenth and early nineteenth centuries. Some became shining lights in their communities to the end of their days. More of them, even including not a few who became church members, were as easily moved by the winds of popular passion in any other direction good or bad. To illustrate this point Davenport takes the record of

lynchings for 1882 to 1903 in the State, and then in the counties where the extraordinary revivals occurred four score years earlier. It is a black record for the entire State, 156. But in the three counties that were swept by the great revival of 1800 the tale is even more terrible. With one-fortieth of the State's population and slightly over one-fortieth of its area, one-sixth of all the lynchings took place. Its earlier record of murderous feuds is as distressing. (*Op. cit.* pp. 301-304.)

After the outbreaks of the type of evangelism that has been noticed, its course throughout the nineteenth century was slowly modified in its crasser aspects without becoming essentially different in kind. Trances, jerkings, wild shoutings of inarticulate frenzy gradually became less frequent as civilization and education gave people better control of their feelings. Evangelists also made progress in decency and order, and made less effort to induce the wild physical reactions of their hearers. But the big meetings were still characterized by mass emotionalism deliberately worked upon by the preachers, both educated and illiterate. As it became more professionalized, evangelism developed a technique less spontaneous, but not less addressed to an arousing of feelings that would stampede to the altar, the mourners bench, the enquiry room, or wherever those fleeing from the wrath to come might be corralled. The sermons continued to stress the terrors of hell, the wrath of God, the power of Christ to turn from the sinner the thunderbolts of destruction he had himself received, the ability of the Holy Ghost to bring about the conversion of the sinner.

The process of conversion remained a sort of mumbo-jumbo to awaken terror, and then to get the terrified to plead and cry and moan in a crescendo of loud prayer until the convert arose from his knees with beaming face to shout that he felt the mysterious change that proved the Holy Ghost had

condescended to save him. Strange as it now seems, the writer beheld that identical process go on in a stately church under the very shadow of the University of Michigan in the late nineties of the past century.

It was upon the background of early and mid-nineteenth century evangelism that the Disciples carried forward their work. Let it not be forgotten that Barton W. Stone was one of the founding fathers of the movement. While a Presbyterian divine, Stone was responsible for the Cane Ridge, Kentucky camp meeting. He and other Presbyterians began it in 1801 in a small log meeting-house with earthen floor and sashless windows. It soon swelled into a vast multitude that filled the grounds with a number of simultaneous congregations addressed by various preachers. Among the thousands attending were many irreligious and drunken people, plentifully supplied by peddlers with fiery whiskey from their wagons. The noise, confusion, and disorder beggared description. The audiences barked, danced, jerked, and rolled upon the ground. According to a reliable witness, as many as 3000 fell to the ground in the course of the several days of meeting, smitten down by the Spirit of God. One result of the Cane Ridge meeting was a three-way split of the Presbyterian church. Stone became the leader of one division, popularly known as Stonites or New Lights. The schism was a result not only of the scandalous type of meetings held, but also of profound differences in theology. (See Sweet; *op. cit.* pp. 122-125.)

From Stone's revivalism nothing seemed carried over to the Disciples when he and many of his adherents later merged with them. Alexander Campbell was of a distinctly rationalizing and intellectual type. Even his poorly educated evangelists reacted strongly against revivalistic emotionalism. The pattern that was to predominate was set more by Wal-

ter Scott on the Western Reserve in Ohio than by Campbell in Western Virginia, or by Stone in Kentucky. Scott was a man whose intellect was kindled by emotion to a degree hardly true of Campbell. His clearly reasoned, precisely stated steps whereby an enquirer was led to a convincing answer to the question, "What must I do to be saved?" came as a great light shining through the fogs that had enveloped the whole process of conversion. Derived literally from the Book of Acts, it satisfied the requirement that it must be scriptural to appeal to Discipledom. Simple, clear and specific, it met the needs of hosts of people who had vainly sought salvation through attainment of a state of feeling. (A. S. Hayden, *History of the Disciples in the Western Reserve, Ohio*, Biography of Walter Scott, pp. 61-77, Chase and Hall, Cincinnati, 1875.)

The proclamation of these principles awakened general opposition both from the champions of the blatant revivalism and the adherents of a soberer orthodoxy. Effort "rightly to divide the word of God," making it apply primarily to the dispensations and persons addressed, could ruin many a sermon. Finding and applying to present day enquirers just the answers given in the Book of Acts to people in the same situation, was too revolutionary. If the way of salvation was not to be found by asking and waiting for some mysterious operation of the Spirit "moving where it listeth," then how? By a rational understanding and a whole-hearted obedience to the requirement met by the first converts to Christianity. But all priestcraft would be undermined, all the prerogatives of ecclesiastics would be abrogated, and the abracadabra of revivalists would become useless thereby.

Present conditions make nearly inconceivable the tenacity with which churches clung to outworn doctrines and discredited practices even half a century ago. Total depravity was supposed to make impos-

sible any acceptance of the gospel until the Spirit saw fit to quicken the sinner. Admission to church membership without a supernatural change to relate, and a practically miraculous experience to recount was considered a device of the Devil. For many, the very essence of Christianity was found in the strange doings of recurrent revivals, without which religion would be robbed of its inspiration and life of its zest.

Hence clergy and laity, pulpit and religious press sprang to the routing of the Reformers. The conflict was violent and virulent. The Disciple literature reflects it fully and answers it in kind. The sermons preached did not stop at heralding the way of salvation as the preacher saw it. They argued vehemently against the prevailing practices in doctrine and method by their opponents. Scarcely a volume can be found issued down to the last quarter of the nineteenth century that does not bristle with rebuttals of current revival theology and methods. No great name among the interdenominational evangelists was immune from attack. Even Moody at the peak of his popularity received drastic denunciation. By his day the worst abuses of revivalism had fallen away. The evangelist was a modest layman devoid of all save the rudiments of education and of theology. His method of receiving enquirers and converts was simple and natural. But it fell short of the pattern shown in Acts. Therefore it was anathema. A most excellent example of the literature on the subject is a vigorous polemic by D. R. Dungan, *Modern Revivalism*, Central Book Concern, Oskaloosa, Ia., 1876.

Meanwhile the Disciples increased amazingly. Despite other means of propaganda, undoubtedly evangelistic zeal that proclaimed the way of salvation at every preaching service, as well as at special big meetings, did more than all else to account for the growth. No sermon was complete that did not

end with an urgent invitation to come to the front pew of the church and confess Christ. A steady growth in membership was thus quite normal, as well as large ingatherings at local revivals, and still more at quarterly meetings of whole districts. But pragmatic evidence of the value of their methods by no means endeared the Disciples to the established denominations. From the first there was no way for the Reformers to gain adherents except by proselyting members of other churches, or by winning new converts from those belonging to the families or living within the parishes of such churches. Nowadays such procedure is to be attended by certain courtesies and a recognition of ethical rules obtaining among ministers of different denominations. Deliberate raiding of another preacher's actual or potential membership is branded as "sheep stealing."

All that was very different a few decades ago. Amenities between preachers were not possible when the older communions refused the Disciples any recognition except constant and bitter denunciation. Our own people were far from blameless. Too often they regarded all other Christians as not Christian at all, but just bitterly and opprobriously "sects" needing to be snatched from damnation. Reports of converts won, regularly filled the columns of the church publications with a record of those from the sects. A meeting would be reported with 1 Baptist, 3 Methodists, 2 Presbyterians, 4 Lutherans, and 9 from the world added. When that began to be regarded as rather crude one brother remarked, "It sounds like a hunter boasting of his bag of game—1 old rabbit, 2 turkeys, 5 quail." The analogy was consciously in the mind of one evangelist who bragged that even if he did not get all who should have been gathered in, he had hit them so that they would flutter off in the bushes where the sects would never get them! Perhaps such prac-

tices and attitudes are even yet in existence, not only with reference to the sects, but in dealings with ourselves by our dissident brothers who are Christian and Church of Christ instead of Disciples with a big, unorthodox D?

Despite such limitations and faults, the voice of the Disciples crying in the wilderness of nineteenth century revivalism was both needed and welcome. It helped the growing tendency towards meetings free from "commotion and animal feelings" where "the word of God distils upon the mind like the gentle rain, and the Holy Spirit comes down like the dew, diffusing a blessed influence on all around." (Sweet, *op. cit.* Quoted from a letter of 1801 regarding the Presbyterian-Congregational statement of what a genuine revival should be.) It contributed to a saner theology of the whole process of conversion, and the part played therein by the divine and the human. It deprived the current and rather widespread infidelity of the period of many of its weapons against Christianity. Above all, it reached multitudes who had been tortured by the prevailing Calvinism, and driven to indifference or despair by the impossibility of experiencing the change, or getting the emotional feeling supposed to be the assurance of salvation.

Perhaps the case for and against the Disciple manner of evangelism was unconsciously or naively stated in a letter of a Confederate soldier commenting on the different phases of the prevalent revivals then conspicuous in the camps." The Boys are taking fast with the Camelite persuasion. . . . The preacher talks good sense and if He is right that is certainly an easy way to get to Heaven." (Bell Irvin Wiley, *The Life of Johnny Reb* p. 187. Extract from a letter by Jerome Yates to his sister, May 4, 1864, Bobbs-Merril Company, Indianapolis, 1943.) It seemed to make good sense. It won the hearers fast. It was an easy way to be saved. It gave assurance of

readily getting to heaven. But was it all as promised? Was the preacher right?

Was the simplicity and success of the method sufficient justification for it? Was the practice a proper one of receiving immediately into full Christian fellowship everyone, from young, innocent children, to old, vicious sinners, who would confess Jesus as Lord and be immersed? Was the emphasis upon such profession of faith and compliance with a command likely to lead converts to the conclusion that nothing more was required through life to assure them final entrance into heaven? What else could be necessary if they were really saved as the preachers proved to them by explicit assurances of the Bible?

The passing years have brought profound changes. The Disciples have taken their place among the established and respected denominations, whether they accept the status or not. Revivalism of the wholesale sort was first professionalized and then largely abandoned as a costly and inefficient means of adding to church membership. Where still employed in interdenominational or parish evangelism the practice now is generally to demand so little of those counted as converts that it is sufficient to sign a card or stand or raise the hand while all but the preacher and a few spotters have their eyes closed. Anything further is left to the church that persistent converts may designate as their choice. Everywhere there is a tendency to start with a simple confession of Christ and follow that up with the variant requirements of different denominations.

The Disciples have tended to conform to prevailing practices. Their old style evangelism with its "doctrinal sermons" scripturally explaining what one must do to be saved has practically disappeared. By the end of the nineteenth century they had produced the type of evangelist who could storm cities in tents and tabernacles. They might even be so

much like their prototypes of the Sam Jones and Billy Sunday genus that they could lead an inter-denominational meeting through weeks of preaching without stating the terms of salvation to antagonize anyone. Even meetings held in individual churches by our pastors or visiting preachers are likely to deal in generalities and exhortations, condemning commonplace sins, and inviting to accept a previously understood way of salvation.

More generally our churches depend upon pastoral leadership of their youth and those of riper years by individual contact; on groups of people for instruction in classes of prospective members; and on seasons of special stressing from Sunday to Sunday the need of accepting Christ. Such seasons may be in Lent (do the fathers turn over in their graves at mention of so "popish" a season?), or from Easter to Pentecost, or with regard to conditions of roads and heating, sometime during the summer in the country. By previous instruction or by later guiding of converts the objects of "too easy and too quick" lodged against the old way of ingathering can be avoided. It all would seem to indicate that while other communions have been becoming more like the Disciples, the Disciples have become more like others. That may be to the advantage of each and the good of all.

The church of today seems to be halting between two opinions regarding evangelism. If Christian at all it cannot refuse to exert itself to the utmost to evangelize its own parish and the very ends of the earth. But it finds itself amid unreached multitudes while its annual rate of increase is pitifully small. Some look back to the days of vast meetings and large ingatherings with yearning. They are likely to forget the scant good and the attendant evils that followed in the wake of Edwards and Whitefield and McGready and Finney and Moody and Jones and Sunday. Little effort is made to discover how the

good, whether great or small, might have been wrought by saner and safer means. Or must the prophets never advance from the crudities and violence of Samuel, Elijah and Elisha to Isaiah, Jeremiah, and Jesus? However that may be, even the sanest writers on evangelism today seem to look back on the days of the giants of olden times with longing to see their like again. But those writers admit that era has closed.

In facing the new conditions of the present it would be better not to look back, except to learn what ought not to be tried again by the church of today. Better to refrain from halting between past and present, and press resolutely on to the future. In general, the literature of the subject, abundant and uneven as it is, encourages hope. Though by no means sectarian, the following list, with its denominational affiliation noted, is interesting: Congregational, William E. Hocking, *Evangelism*, Movement for World Christianity, Chicago, 1936. Methodist, John R. Mott, *The Larger Evangelism*, Abingdon-Cokesbury, Nashville, 1944. Baptist, J. C. Massie, *Evangelism in the Local Church*, The Judson Press, Philadelphia, 1943. Presbyterian, *Church*, Abingdon-Cokesbury, Nashville, 1942. Disciple, Lin D. Cartwright, *Evangelism for Today*, Bethany Press, St. Louis, 1943. Especially the last three volumes abound in practical counsel and a wealth of wise plans that those of us engaged in pastoral evangelism a generation or more ago would have found priceless.

Our people need to lay to heart and keep clearly in mind all the rich experience and teaching now available. As a very evangelistic church we are distressed at the check-up in our growth. Too many assume that the old time zeal and persistence would be attended by former results. That prompts a kind of nagging criticism in our weekly press, and a nostalgic yearning for the good old days. But it

will get us nowhere in constructive progress. Our international and State conventions cannot be protracted meetings. State Missionary Society superintendents cannot again be traveling evangelists. Appointing someone State evangelist whom our better churches would be ashamed to have in their community will only hinder. Getting our churches in the country into the habit of neither expecting nor receiving new members except at the yearly evangelistic service is pernicious. Occasionally, in desperation, flinging ourselves into an interdenominational or individual big-meeting in hopes of jockeying the ungodly into the church will make our last state worse than the first.

One reason for shrinking membership is because the former methods were wrong. The hope of a democracy and of a church is in patient teaching, leading to intelligent action. Nothing can be worse for either than rabble-rousing and ignorant emotionalism, whether promoted by a demagogue or a preacher, whether to win votes or converts. It is too late, for example, to win the unchurched masses of labor by a big tent, a saw-dust trail and a month of fervid haranguing. The church, by a century and a half of working upon the feelings and coercing the terrified of the masses, only succeeded in losing them to the dictators and revolutionists. Now they can be won only by unwavering friendship, slow teaching, and the drawing power of churches that are Christ-like. The improvement of Sunday Schools, the gathering of youth conferences, the organizing of intelligent personal workers, the observance of special times and seasons of harvesting, the preparation of both people and ministers by the noble work of religious education—these may in time repair the damage already done, and start a forward movement that will recruit the churches.

The Disciples are in a favored position for all this. They never were emotionalists. They never

believed in, and only in exceptional cases practised hocus-pocus in making converts. They kept a constant way for soul-winning alive in all the churches, as well as occasional times of protracted endeavor. They need now but to unite their old with the new methodology in their work to move forward with their ancient zeal to victory.

In any new endeavor there is always the accrued liability of past neglect and mistakes. The attempt to take care of it met the revivalists of the eighteenth century as they were confronted by the offspring of the convicts, indentured servants and black slaves, or surrounded by the lawless and dissolute frontiersmen of the new country. Their counterpart meets the church today in the undisciplined, pleasure mad, cocktail soaked, sexually lax materialists, and the down-and-outs of slums and water-fronts. God pity the church that looks pitilessly upon them. But they are not the norm which must determine the pitch of a standard evangelism. The social gospel, the settlement life, the Bowery Missions will have to care for them as best they can until life finally liquidates them. The church must use its energies to reach its youth uncorrupted, to prevent their being possessed by devils rather than in the efforts of a tremendous and tearing exorcism.

The Preaching Missions of the past few years as directed by the Federal Council of Churches are an excellent means of revival as distinguished from evangelism proper. Where a discrimination is made between the two terms, the former should apply to awakening the church membership to a new dedication to Christ and an increased ardor for his cause. The latter belongs to the work of winning souls to Christ, whether those of Christian nurture at home, or those of pagan lives abroad. In cities and college centers where the Missions have been held the churches have been undoubtedly quickened. But there have been no great ingatherings claimed even

by sympathetic students of the movement. Now, with Councils of Churches organizing in various States and counties to direct the united work of the cooperating churches, plans are being made to have such Missions in every county. There, also, they may help the revival of churches if leaders can be used whose ability and spirituality match those of the national speakers. But if it is supposed that this will galvanize to new life the moribund evangelism of the past it will surely end in disappointment. That, again, will be neglecting the patient and difficult evangelism of the home church of today for the discredited and discarded evangelism of other years. Our Disciple churches should be foremost in all the activities of united churches. Only thus can the church have power to meet the world's need. But let our zeal be guided by experience, our enthusiasms tempered by knowledge, our ardor a pure flame of spiritual devotion.

Helps For Those Who Cannot See

By A. W. FORTUNE, Lexington, Ky.

When we returned to Lexington from Chicago last April the world for me was dark and the outlook was not very promising. The operation on both of my eyes for detached retina was not successful and I knew that I was to have but little vision for the rest of my days. I soon found, however, that much has been done to serve as substitutes for eyes. Instead of being a drag, the days have not been long enough for me. I have been busy, and have been happy in new tasks.

About the middle of May I began the study of Braille. I received from Louisville, Kentucky, the free loan of books for this study. Louisville is an important center for helps for those who cannot see. Here are located The School for the Blind, The

Workshop for the Blind, and The Printing House for the Blind. I have found the study of Braille to be most interesting. It trains the memory and the sense of touch. There are two types of Braille. Grade 1½, and Grade 2. Grade 2 contains many more contractions than Grade 1½. After having applied myself for about eight months I am able to read Braille 2 with much satisfaction.

I have been delighted at the material in Braille that is available. I have the entire Bible in Braille, Grade 2. This is in eighteen volumes, each volume being almost as large as a pulpit Bible. This is printed in Louisville, but is furnished by The American Bible Society. Because of gifts for this purpose one who is blind can purchase the eighteen volumes for five dollars and forty cents. I can read the Bible quite freely, although I must admit that my knowledge of the Bible helps me in my reading. I have The Reader's Digest in Braille, which is a complete transcription of the ink-print edition. This costs ten dollars a year. I receive two other monthly magazines that are free to the blind. There are books in Braille that are loaned without charges. I have read only one of these books, Dickens' Christmas Carol, which I received from the Clovernook Branch Library at Mt. Healthy, Ohio.

One of the most fascinating discoveries in Braille that I have made is the Braille typewriter. It is a simple machine, for there are only six keys. The basis of Braille is the cell of six dots. All the letters and contractions are the various arrangements of these dots. I am teaching a course in the College of the Bible and I make my notes on this machine. The Braille typewriter can be purchased from The American Foundation for the Blind in New York City, but cannot be secured at the present time. Fortunately for me I was able to borrow a machine for a time.

One of the most popular helps for those who can-

not see to read is The Talking Book Machine. This is furnished free by the Library of Congress. The books are secured from the Clovernook Branch Library. The books are loaned without charge, and there is free postage both ways. More than a thousand of the best books on various subjects are available for these machines. These books are complete, and the records were made by expert readers. It takes about thirty minutes for the reading of both sides of the record. I have had my machine for about eight months, and I am reading my thirty-second book.

I receive the Talking Book Topics, put out by The American Foundation for the Blind. This is a quarterly, and costs one dollar per year. On these records are extensive reviews of the books that have been put on records during the quarter.

Since I lost my sight I have done considerable writing. For this purpose I have a writing board, with rubber bands for the lines. Believe it or not, I am able to write so that a typist can read my writing. Inasmuch as I wrote my sermons in long hand, the loss of sight has not been as much of a handicap in my writing as one might think. My greatest handicap has been my inability to make use of my library.

I have written this, not to exalt my achievements, but to indicate some of the things that are being done for those who can not see. After I lost my sight I had to be told of these helps by my friends. Perhaps some who read this may be able to pass on the information to those whose lives may be changed by these helps.

Open Letter to Rev. P. H. Welshimer

By W. J. LHAMON, *Columbia, Mo.*

Allow me to say that this is called forth by your article in the current issue (March 8, 1944), of *The Christian Evangelist*. In this article you say (last column, p. 237), "In a great measure the rock on which we divide is that of the authority of Christianity." Here I agree with you in toto. But in toto I deny your premise, namely that Christianity is a religion of *authority*. On the contrary, Christianity is a religion of brotherly love—and the only one in the world. That is one of its distinguishing characteristics.

The Roman Catholics have perverted it into a religion of *authority* reverting to the Old Testament, and on the basis of their authority backed by their papal monarchy they have drenched the world in the blood of their heretics. Luther did not get entirely away from that. Neither did Alexander Campbell.

The word church does not occur in the Old Testament. The Jews had no church. They had a theocracy with a religious department, and their God was their monarch. But Jesus would have none of that. To him God was not king, or monarch; he was *Father*. That is his persistent word. Read the Sermon on the Mount again and count it. Jesus does not teach us to pray to "Our King God" or "Our Monarch God," but to "Our Father who is in heaven." So, following Jesus we pass from *monarchical* monotheism to *paternal* monotheism. The difference is wide. God the Father loves and seeks a realm of love, not law, among his children.

You speak of God as *delegating* his authority to Christ, and of Christ as *delegating* his authority to the Apostles. No! Where do you get all that? Give us chapter and verse. Until you do, I shall continue

to think that it has some faint odors of Rome about it. The Heavenly Father does not delegate his fatherliness to Christ; rather he reveals it in Christ. Nor does Christ *delegate* his brotherliness to the Apostles or to anybody else. He reveals it in them. There is no *delegation* about it. The fatherliness of God and the teaching brotherliness of Jesus are forever abiding in any church that deserves the name Christian. Love cannot be delegated to anybody else than its possessor. Try it in your home and see what will happen.

Now, Brother Welshimer, what I have said really upsets your whole Christian Evangelist article. But I will go further. Jesus was not a sacramentalist. Read again his manifesto, Luke 4:18. Not a word in it about any sacrament. The same is true of the Lord's Prayer, of all his sermons and of his parables. Please go back to my previous letter and allow me to say in addition that Jesus did not make baptism a necessary feature of his great commission, or if he did Luke forgot it in his report. Luke 24: 45 to 48. The last verses of Mark have not reliable manuscript authority. The revised version tells you that. And so do the modern translators. So Mark's report is out. Matthew 28:19 has the Trinitarian formula which was not used in the baptisms recorded in the book of Acts. Something to think about there. It must have been written later than the Acts. Can we consider it as absolute? Examine these matters for yourself. St. Peter's call to repentance on the occasion of his second sermon, Acts 3:19, makes no mention of baptism. What does that mean? Was the *authority* for immersion invariable in his preaching or not? I assume not. You may think otherwise. But please don't call me "raca" names when I am trying to find out exactly what Jesus and his Apostles did teach and practice.

One word further. You seem to be building your arguments on the New Testament as an infallible

guide. Very good. But let me ask you what are, or can be, the final values of any infallible book when it has to be interpreted by fallible people such as, for instance, the Pope of Rome, or Luther, or Calvin, or Wesley, or George Fox, or William Penn, or Alexander Campbell, or P. H. Welshimer, or (whew) W. J. Lhamon? Hadn't you and I better get down from our infallible high horses and go to work as best we can for the Heavenly Father's kingdom of brotherly love? I am not organizing a "Committee of Action" to dominate you. Why should you organize one to "Lord it" over me, or some thousands of other brethren as wise and learned and consecrated, and as devoted to the Heavenly Father's kingdom of brotherly love as you and I can possibly be?

"I Am Determined"

*(Sixth Anniversary sermon of F. E. DAVISON,
preached at First Christian Church,
South Bend, Ind., Feb. 4, 1945)*

Again this morning I use the subject "I Am Determined." That subject came in for a good deal of ribbing by banquet speakers at the Fifth Anniversary Banquet a year ago. At that time I decided that I could no longer use the subject. Upon second thought I decided it was a real achievement for any minister to have so many members and friends remember at least one sermon subject that he has used. Therefore, lest those banquet speakers should forget what they have so well learned you find for the sixth time in your order of worship the subject, "I Am Determined."

If the five anniversary sermons I have preached were laid out here before you, I think you would have some difficulty in finding any similarity except

for the fact that they all carry the same subject and the same text. Sometimes I have attempted to give an exposition of the text and at other times I have dealt with the conditions under which Paul said "I am determined to know nothing among you save Jesus Christ and the causes of his crucifixion." This year I propose to use only that part of the text that includes my subject and proceed to mention some realms in which my determinations are to find expression during the seventh year of my service with this church.

I. In the first place I am determined to keep my convictions without becoming dogmatic.

I believe in God. I do not accept all that the old creeds have to say about God but I do believe that He is a spirit and they that worship Him must worship Him in spirit and in truth. I believe that the divine spirit created the heavens and the earth and that the same spirit is continuing its creative work among men. This God is, in my opinion, still striving to bring order out of chaos and while He works thru cosmic laws He is, nevertheless, the God of love and everyone that loveth is born of God and knoweth God. I do not claim that my finite mind has the ability to comprehend all there is to know about the infinite but I am determined to keep my convictions about God. I pray that I may keep my mind open for the reception of any new truth that may break forth from day to day. This determination will, I think, keep me from becoming dogmatic and intolerant concerning the belief of others.

I believe in Jesus Christ. There are man-made doctrines about Jesus Christ which to accept them would ruin my own faith but I am determined to keep my convictions about the greatest character that ever lived for I believe that he is the way, the truth, and the life, and if we walk in the light as he is in the light we have fellowship one with another. He becomes the Saviour of man not by some formula

that theologians have worked out but by the life he lived, the lessons he taught, and the courageous death he died. Because of my own imperfections I cannot understand how he lived such a good life but I am determined to know nothing among you save Jesus Christ and his way of living. Here again I want to keep my convictions without becoming a religious fanatic or a theological dogmatist.

I believe in the Bible. It is to me the record of man's upreach and outreach toward God. It is not a book that was handed down out of heaven written in English and bound in black leather. It was written by many writers in different languages and dialects but in every case it was an attempt to present divine truth as far as that writer had had divine truth revealed to him. The fact that there are some evident contradictions in the Bible does not lessen my faith at all. In fact I would think it very strange if these many authors writing over a period of centuries should coincide in every detail. I am not interested at all in proving that every incident of the New Testament is a fulfillment of a prophecy of the Old Testament and it would not increase my belief in the Bible if someone should convince me that such was the case. To me the Bible is a book of life and from it I shall always seek the way of life which, I take it, is the way of faith and prayer and righteous living. I want to keep these convictions that I hold about the Bible and I shall continue to study this book hoping that as the years come and go new doors of understanding will open for me. I pray God that I may hold these convictions without becoming dogmatic and argumentative about the Holy Scriptures.

II. In the second place I am determined to maintain my hope without being blind to the conditions of the world in which we live.

Any realist can paint a very dark picture of our present day world. He can tell of a world war being

fought by millions of men and women. He will remind us that this war is being fought not by the generation that created it. The picture will include the tens of thousands that have laid down their lives on the battle field and the other millions that have been maimed of body, mind and spirit. This same realist could paint a vivid picture of untoward conditions on the home front including the apparent manipulations of power politics, the corrupt city government in many of our American cities, the flagrant immoral conditions in our factories, the reckless spending of money and the ever mounting national debt.

Nevertheless, I am determined to hold to the Christian concept of the dignity and worth of man even though man may often act worse than the dumb brutes of the field. There is a poem called "A Monkey's Rumor" that should give man cause to stop and think. It says:

Three monkeys sitting in a cocoanut tree
Discussing things that are said to be
Said one to the others "Now listen you two
There's a certain rumor that cannot be true
That man descended from our noble race
The very idea is a great disgrace.

"No monkey ever beat his wife,
Starved her children or ruined her life
And you never heard of a mother monk
Leaving her babies with others to bunk
Or passing them on from one to another
Until they scarcely know who is their mother.

"And another thing you will never see
Is a monk build a fence around a cocoanut tree
Why if I put a fence around a cocoanut tree
Starvation would force you to steal from me.

"Here is another thing a monk won't do
Go out at night and get on a stew
Or use a gun, a club, or a knife
To take some other monkey's life.

"Yes, man descended, the 'ornery' cuss
But brother, he didn't descend from us."

Several years ago a noted artist painted a picture which he called "Hope." This picture showed a dejected man sitting on the world with eyes blindfolded and holding a harp in his hand. That harp had all the strings broken except one and the man was playing on that one string. As I begin my seventh year of ministry with this church I refuse to be that man. In the first place I will not allow the prophets of gloom nor religious fanatics to put a blindfold over my eyes. I am determined to see the good and evil of my community and to encourage the good and fight the evil. Furthermore if I am to play the harp, I will do all in my power to repair the broken strings and do my best to present a message of harmony and inspiration instead of the dull monotony produced by playing on one string.

Jesus came to a world filled with graft, corruption, moral degeneracy, strife, and war but he declared "I am the Light of the World." The hope which I am determined to maintain is based on that light. As a minister of the gospel and one of the minor prophets of my day I have a living hope that the darkest hour is just before the dawn and if we hold the light of Truth high enough there will come a time when the darkness will be penetrated—a time when the nations will be controlled not by power politics but by world Brotherhood—a time when cities will be ruled not by political bosses but by men of virtue and honor—a time when men and women in our factories and stores will realize that the wages of sin is death, death to home-life and death to character itself—a time when the church

will realize that its greatest task is not to defend some time-worn creed but to demonstrate to the world a way of life that brings peace and not war. It is this hope that I am determined to keep alive in my heart and if possible in the hearts of those who worship at this altar.

III. In the third place I am determined to renew my dedication to Jesus Christ and His program of Kingdom building.

In my ordination vows I promised to be a good minister of Christ Jesus. As I look back over thirty-five years I can recall those many times when I failed in my pulpit message and also those times when, if I had been a better minister, I would have saved a home from going on the rocks or a life from continuing on the downward road. However I am encouraged by the fact that during those years I have received some 3000 people into the church of our Christ and that I know of many homes that I have at least helped to guide over stormy waters. Because of the shame of my failures and the joy of my achievements I am determined this morning to rededicate myself to the total task of the Christian ministry and press on toward the goal set by Christ himself.

Six years ago today I stood in this pulpit and promised to give the best that I had to the pastorate of this church. I did not promise to please you all nor did I promise to perform miracles. I did declare it to be my purpose to be the pastor of the whole church and not any one group in the church. That promise I have tried to keep. I have failed to win as many to Christ as I had hoped and when I am inclined to criticize those who do not attend the service of their church I remind myself that perhaps if I was a better minister they might be better church members. Before another anniversary sermon is preached I hope most of those on our service roll will be home and I want the church to be at its best.

when they return. To that end I am determined to rededicate myself to an aggressive leadership and consecrated leadership of the First Christian Church.

"Campaign of Ideas"

By WILLIAM L. REESE, Chicago

A prominent member of the Disciples brotherhood has oft-reiterated a desire for a "Campaign of Ideas." Many members of the Brotherhood have lamented the lack of creative insights among the ministry. The situation is that men with academic training fairly comparable to the training for the degree of Doctor of Philosophy enter the resident ministry and never again write anything as long or as good as their B.D. theses, if they write at all. Meanwhile those trained for the Ph.D. are the men who present the constructive thought to our age.

The reason is that only a minister with a popular following has any possibility of having his creative thought published. True, there is THE SCROLL, and the use of this for stimulating creative thought has not yet been developed to the full. But at its best this is not enough; it can encourage thought, but too often, the scattered, eclectic thought which seems to be the prerogative of the ministry.

The thought of the ministry cannot be as creative as that of the university until the minister has the same encouragement and possibility of publishing his work as has the professor in the university. In the colonial period the ministry led in publishing the creative thought to mould the viewpoint of the community.

This problem should be the concern of the Campbell Institute. Therefore, these suggestions are in order: The Campbell Institute should make arrangements to sponsor a book a year from one of the

ministers in the Disciples of Christ. Professors are not included in this arrangement. Books of sermons are likewise excluded. The possible procedure might follow this pattern. One or two years in advance of the summer Campbell Institute meeting certain, searching problems should be outlined and the issues made plain. Men, or a man, competent in this field, not necessarily a "big name," would begin work on this problem. His manuscript must by requirement be submitted for criticism and suggestion at an early enough date that revision is possible. At a later meeting of the Campbell Institute this man, a Disciple minister, will give his manuscript in a lecture series before the Institute. With other possible revisions and strengthening the Campbell Institute, having made arrangements for publication of this manuscript, with the Christian Board of Publication, will support this book. Care in selection of material will be necessary at first that the reputation of the Institute's selections will be in high regard.

Beginning with this project, the Institute, by a committee of competent men, will pass on all such manuscripts of Disciple ministers who desire publication—reading, criticizing, and supporting other manuscripts. The channels of publication by the Christian Board will be strengthened.

The result will be that a devotion and pride in creative thought will be fostered; men who waver between the ministry and the professorship will invariably choose the ministry, once-apprised of the fact that they are not cutting themselves off from the possibility of publishing their creative thought.

Another necessary adjunct of this program will be a central agency which will not necessarily purchase and hold in a library fashion, but which will have contacts, with the full range of books, technical and otherwise, religious, philosophical, sociological, psychological, historical, Biblical, needed by ministers in such creative work and unobtainable by many

due to financial limitations. Arrangements will be so made that any ministers doing serious work on these problems will be enabled to use the books six to twelve weeks.

This program, when adopted, will make of the Disciple brotherhood the alert, progressive, thinking group that it has the potentialities of being.

Notes

L. L. Leftwich, Ph.D., is teaching Sociology and Religion at his Alma Mater, Culver-Stockton College, Canton, Mo. Culver-Stockton is clearing the ground for a new Library building. This is to start an announced eight year program of expansion and improvement.

The practice of "open-membership" is increasing quietly in many leading churches of the Disciples of Christ. In the following cities there are churches that have adopted this policy: New York, Philadelphia, Youngstown, Buffalo, Atlanta, Baltimore, Pittsburgh, Cleveland, Cincinnati, Lexington, Chicago, Kansas City, Hollywood, Seattle, Columbia, Mo. We are not certain about Des Moines, Fort Worth, Dallas, Springfield, Ill., Nashville, Minneapolis, Louisville, Indianapolis, Denver, Houston, Tacoma, Washington, D. C.

The forty-ninth annual meeting of the Campbell Institute will be held in Chicago the first week of next August.

Joseph J. VanBoskirk, of Florence, Alabama, has been chosen Pastor-at-Large for the Churches in Chicago. He has accepted and will take up this work next July. Mr. Van Boskirk is a graduate of Phillips and of the Divinity School of the University of Chicago, having held a scholarship in the Dis-

ciples Divinity House for three years. He will carry on the work Perry J. Rice did for twenty years, which has had in recent years the part time services of Robert Lemon, Pastor of the Irving Park Church.

Hampton Adams, of Union Avenue Church in St. Louis, is to give a series of noon day Lenten sermons in down town Chicago under the auspices of the Chicago Church Federation.

M. R. Gabbert, Professor of Philosophy at the University of Pittsburgh, after much illness is back at work this year. He says: "This isn't exactly a voice from the tomb, but as I look back over the past few years it has been all too close a race with it."

C. J. Armstrong, Hannibal, Mo., has retired from the pastorate. It is hard to believe, but we hope he will now write more for all of us.

T. Hassell Bowen, Harrodsburg, Ky., has an excellent article in the October issue of the College of the Bible Quarterly on, *The Bond of Disciple Brotherhood*. This is another excellent instance of the rising interest in Disciple history.

Financial Secretary's Page

A. T. DEGROOT

This month's lesson, dear reader, is to impress upon you the awful fate of some would-be but can't-be poets. I now understand how old folk feel about the rising generation—that it can't even make a rhyme, for example. In proof thereof, note the tragic effort of F. E. Davison, South Bend, Ind., who writes—

Cleaned my desk and also my suit,
Found an envelope marked A. T. DeGroot.
Where did I ever meet that guy;
Did he write to me, and why?
Oh yes, he's that professional beggar,
So here's my two bucks—har! har! har!

This is late to report it, but one may observe the same decay on the part of Robert Burns, Atlanta, Ga. He would call it free verse, of course, and says—

Here's the dough,
I hope you know
I'm glad to send it—
Merry Christmas.

As for me, I stick with the old school and the classical, dependable forms, such as is epitomized by Richard Dickinson of Eureka, Ill.

DeGroot sends a bill for the SCROLL.
— When shopping has me in a hole.
I take out two dollars
To silence his hollers
And ruin what's left of the roll.

From a sheaf of greetings before me I am happy to relay good wishes to the Institute (each proven with enclosure of dues) from Chaplain Sam Burgess, Wilbur Wallace, B.D. (Bachelor, Definitely) of Tallahassee, Fla., Sam Freeman of Little Rock, Ark., and W. F. Bruce of Oklahoma City. I don't believe Paul Becker of Lincoln, Neb., when he writes—

Now here is your money,
Your poetry's not funny;
No, quite antithetic,
It's only pathetic.

for he is the very spirit of the lilting life. O. Blakely Hill of Ridgewood, N. Y., F. K. Deming of St. Louis, and Don Klaiss of Chapel Hill, N. C. send friendly notes.

Since a month ago we have added half a dozen new members, and a larger number of new subscribers. Before the year is out we will probably be printing 1,000 SCROLLS per month. The printer will then indeed be risking his all on this WGM (world's greatest magazine).

Help! help! (at least, two dollars' worth).

More in keeping with my character are these touching lines from our All Canadian Historian, the wholly delightful Reuben Butchart of Toronto, under the title of " 'Touching' Toot of DeGroot":

True there was a SCROLL reader who swore
That he couldn't go on with it more;
But DeGroot had a way
Making painless the pay—

Thus sweet charity warmed his heart's core.

Chaplain Granville Edwards writes from his post at the Japanese War Relocation Camp at Rivers, Arizona, with double dues. Even more was paid by Chaplain Wayne Braden, of Camp Crowder, Mo., who psychoanalyzed himself and reported that being alerted for overseas duty may be responsible for such drastic financial action.

And now, to close with a truly touching testimonial, I give you W. G. Eldred, of Lawrenceburg, Ky.:

Tho my wife spends my money galore
Yet I'm not so terribly poor
That I cannot afford
The SCROLL. On my word,
I'm sorry I hadn't sent dues before.

THE SCROLL

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Religion and Science

By E. S. AMES

This is the third of a series of articles based on addresses given in September, 1944, at Elmira, New York, for the Annual Retreat of Disciple ministers of New York and New Jersey. The general subject of the addresses was the emphasis of the Disciples of Christ on Reasonableness in Religion. The first of these on, *A New Idea of Union*, appeared in the SCROLL for December, 1944. The second on, *Saving the Bible*, was published in the SCROLL for January, 1945. The third on, *Religion and Science*, is presented in part in this issue.

In all of these subjects, Union, the Bible, and Science, the Disciples made remarkable beginnings more than a hundred years ago. Their leaders were highly educated men who carried over the new spirit of the English Enlightenment into the various problems of religion. They came from Scotland, equipped with the ripe scholarship of the Universities of Glasgow and Edinburgh, and found in America fullest freedom to preach and publish views of religion as novel and vital as were the political ideas of the new democratic order.

They were deeply indebted to the influence of the great philosopher, John Locke, whose *Reasonableness of Christianity*, together with his *Letters on Toleration*, and his *Essay on the Human Understanding*, so much shaped and stimulated the thinking of educated people in England and America throughout the eighteenth century and the early decades of the nineteenth century. His political writings were significant for Thomas Jefferson, as his religious writings were for Alexander Campbell. Professor W. W. Sweet takes John Locke as

"the best starting-point for a discussion of philosophical ideas which influenced eighteenth-century America." (See the University of Chicago Magazine for February, 1945, or the Harvard University Bulletin giving the Duleian Lecture on, *Natural Religion and Religious Liberty in America*, by Professor Sweet.)

It is, however, a strange and crucial fact that the Disciples almost suffered a completely "arrested development" in the first century of their history. Their ideas spread rapidly under the dynamic influence of their first leaders, the Campbells, Scott, and Stone, and others, but the very efforts of these men to achieve simplicity of belief and statement, led to a popular diffusion of their teaching which seemed not to further require the fine scholarship which first formulated their plea. The consequence was that it became a common conviction that the great essentials of Christianity were so plain and obvious that laymen of ordinary education were able to instruct and lead the churches. While it is true that the Disciples, within thirty years of their beginnings, founded colleges, they were not interested in providing a highly specialized training for a professional clergy. It may now be seen that this policy did not develop a leadership able to meet the new stages which came in the development of the very ideas the Disciples were the first to discover. Though they had espoused the cause of *union*, they were not ready to accept the particular form of "federation" in which other bodies by 1900 readily participated. Though they had been the first religious body to champion the elements of *biblical criticism*, they had few scholars who remotely sympathized with the methods and achievements of the Higher Critics when that great movement reached its flower and fruit. Even sadder is the story of the attitude toward *modern science*. As early as 1836 Bacon College was founded, both the name and

the curriculum emphasizing enthusiasm for the scientific spirit of the Renaissance and the desire to embody this spirit in religious education. But by 1859 when Darwin's, *Origin of Species* was published the Disciples were no better prepared than any other denomination to understand and accept the doctrine of evolution. In all the 86 years since that date it scarcely can be said that the Disciples have been any more discerning or patient with this or any other startling idea of science than the most creed-bound fundamentalists. Yet it was the reasonableness, empiricism, factualism, and sensible disposition of the eighteenth century that gave rise to the laboratories and research in all fields and brought the marvels of science in this twentieth century. The Disciples took a few steps toward a religious mind that might have been also freely and vitally scientific, but which has made no more progress in that direction than those who had no such auspicious heritage. We have no scientists or philosophers who have set themselves to any adequate study of the relation of religion and science. For most people the two fields are falsely held apart by preachers and editors, by scientists and technologists, as if each had its separate sphere and neither need impinge upon the other.

But there is a surviving influence among the Disciples from the early years of their liberalism of reasonableness in regard to union, biblical study, and science, and other matters which may enable them yet to take up the course of liberalism as it is today, and move forward with it into a more constructive relation between religion and science. This is a task scarcely undertaken by any religious group up to the present time. Here and there individual thinkers sense the problem but for the most part theological faculties do not face the issues squarely and the thought and energy of ministers are largely devoted to ceremonials, institutional sol-

vency, and personal ministrations. The framework of the old doctrines is seldom attacked while people accept the traditional forms with "mental reservations." There is something so vital in the natural social fellowship of the churches, in their genuine optimism and determination, and in their solicitude for the care of childhood and youth, that multitudes continue their support even though intellectually unconvinced by many ideas promulgated by pulpits and by the religious press.

The Disciples of Christ as a body are still under the spell of reasonableness. They are not pietistic, nor mystical, nor creedal, nor conventionally "religious." They are not *governed* by any ecclesiasticism. Their ministers are not priestly, and are in fact by general agreement only laymen somewhat better educated in religious matters than other laymen, and only slightly differently dressed even in the pulpit. There is no book of common prayer, or book of discipline, peculiar to them. The ministers live in the community much like other men and whatever social influence they wield is largely due to their personal force and the borrowed prestige of their profession as esteemed by their neighbors. If then, in this common-sense attitude of the intelligent layman we ask what is the relation of religion and science for us, we may undertake an answer in terms of the best we know about them today. We may, at the outset, dismiss certain contrasts and oppositions which sometimes confuse the issue. It does not clarify the matter to think of religion as revealed and science as the work of man's intelligence; nor to say that religion is either better or worse than science because religion is much older, while science came into its great days only one hundred or fifty years ago; nor to insist that religion is positive and unchanging, and science is ever experimenting and growing; nor to say that religion is concerned with "values" and science with "facts";

nor to assert that religion is spiritual and science is materialistic. Many of the difficulties arising from such contrasts are overcome when approached in terms of the activities and functions of religion and science as they are found in real life.

Religion, in the words of Jesus, comes that men may have life and have it abundantly. Life goes on. It went on for mankind long ages before man knew much about himself, or his world. But in the far, dim past men had many ceremonies which ran with the rhythm of the seasons and of human existence. Everywhere and at all times it was a quest for life and more life. There was much superstition because the relations of things were not known. Uncanny powers were attributed to unusual things, such as giants, dwarfs, high mountains, rare animals, birds, and fish. Animals and plants good for food were thought to have magic power since eating them gave a sense of strength, well-being, and joy. Around the animals caught in the hunt, or taken from the flock, the clan feasted, danced, and celebrated the mysterious powers. For countless ages life moved through the mazes of routine and custom, impelled by hungers of food and sex, romantic and tragic, bitterly painful and ecstatically happy in turn, but persisting and unquenched. Out of experience crumbs of wisdom were gathered, cherished by old men, the "elders" of the group. Medicine men, warriors, chiefs, wielded power. Tradition grew, story tellers repeated it, records became scriptures, taboos were proclaimed as commandments.

The Old Testament shows the rise of the Hebrew people from lower to higher levels of morals and religion through this life urge and the insight of wise men and prophets. In the teaching of Jesus this process continues. He became conscious of the burdens which the old Mosaic Law imposed upon the people, and boldly set aside the whole conception of the Sabbath which, more than anything else, sym-

bolized those burdens. How great a change that involved is clearly seen by the vengeful wrath which his words brought against him. But he boldly claimed that the Law and the Prophets could be better fulfilled by the love toward God and Man which he taught. It was this *fulfillment* which he sought to bring, and this was the fulfillment and increase of life itself. The deeper understanding he offered was to cleanse religion of its misconceptions, irrelevancies, and trivialities. He accused the Pharisees of tithing mint, anise and cumin while neglecting the weightier matters. He criticized long payers and gave a short model. He was not too meticulous about the shew-bread, or about associating with sinners, or eating with unwashed hands. By these and by many other words and deeds he purified, simplified, and vitalized the traditional religion of his people. He enjoined this reasonableness upon his disciples, and recommended wisdom, for wisdom justifies itself by its results. Reasonableness and wisdom arise with knowledge of the truth, and truth makes men free in religion as in other things.

Unfortunately the word "science" has become too much separated from its proper lineage for it is just the name now used for reasonableness. Webster's dictionary defines science as, "knowledge; knowledge of principles and facts." "Specifically, accumulated and accepted knowledge which has been systematized and formulated with reference to the discovery of general truths or the operation of general laws; knowledge classified and made available in work, life, or the search for truth; comprehensive, profound, or philosophical knowledge." To be scientific is therefore to be reasonable, informed, unprejudiced, and willing to learn. It is applicable in any field or subject where knowledge and understanding are sought. As the definition indicates, science is systematized and formulated knowledge.

It is possible to have science not only in the so-called natural sciences but also in the social sciences and in literature, history, morals, philosophy and religion. In every sphere it is knowledge carefully gathered, criticized, tested, and subject to revision. It is concerned with clarifying and augmenting knowledge and may serve religion as well as it serves business, politics, and engineering. It is only negative and sceptical with reference to pretense, dogmatism, superstition, and claims of knowledge beyond the limits of fact and reasonableness.

Paul carried on this appreciation of the value of intelligence in making the religious life effective. He had not only caught the emphasis of Hebrew prophets and wise men upon the importance of wisdom and understanding, but his Greek education had also impressed upon him an even greater realization of the power of thought and meditation in the conduct of life. Paul's natural disposition was passionate and intensely emotional, yet he insisted that religious enthusiasm should be tempered and guided by knowledge and sober judgment. We have his own words for it, especially in the first letter to the Corinthians who were given to the ecstatic speech called speaking with tongues. He cautioned them against these excesses and warned that their devotions should be intelligent and reasonable. Their enthusiasm was not to be lost but it should be accompanied by the added strength of reflection. Intelligence would make their piety all the stronger. "I will pray with the spirit," he says, "and I will pray with the understanding also . . . I will sing with the spirit and I will sing with the understanding also. . . . In the church I had rather speak five words with my understanding, that by my voice I might teach others also than ten thousand words in an unknown tongue," that is, in an ecstasy. He exhorted them not to be children mentally, but to be mentally mature.

Unfortunately it is a too prevalent opinion that to speak with understanding and scientific wisdom is to speak monotonously, without accent or zest. No doubt that is often the manner adopted, but in reality the true scientist is deeply concerned with the discovery or insight he reports. He has had a long and intense interest in the truth he seeks and has disciplined himself to careful, sustained consideration of the facts and theories he presents. His eagerness and enthusiasm are shown in his arduous labor and in the quiet courage and tenacity with which he announces the results. No one who reads of the long patient researches of Darwin or Mendel or Pasteur can miss the intensity of their whole souled devotion, or the scope and significance of their researches. The life-work of William Robertson Smith in the field of Old Testament, of William James in Psychology, and of Alfred North Whitehead in Philosophy are of this same quality and magnitude.

(To be continued)

A Disciple for a Decade

C. DUKE PAYNE, *Hazard, Ky.*

Ten years ago this week I became a minister of the Disciples of Christ. My observations after a decade in this Christian fellowship are probably little different from those of many others. I record them only because I happen not to have a Disciple background from home, college or seminary. My youth was not indoctrinated with the Disciple "plea." When word was carried to my octogenarian grandmother that her preacher grandson had joined the Disciples of Christ she said, "It is too bad he had to change his church, but anything is all right, so long as he has not joined the Campbellites."

By accident, or perhaps providence, I asked to be

immersed at the time I was received into the church. I was eight years old. This request must have been a bit inconvenient for my pastor, for he had to borrow the Baptist baptistry and the Baptist minister's boots. Had he known the future, he probably would have asked the Christian church, one block away, to furnish these items. As a senior in my church college I decided to make the ministry my life's work, and to go to an inter-denominational seminary. There I learned, again by accident, or providence, something of the Disciples. In a seminar on "The Expansion of Christianity," we were told to select any phase of the subject and make it our study for the term. I chose the Cane Ridge Revival, though not for sake of Disciple history. It was also a part of the history of my home county, and it helped my homesickness. However, at the end of the course, I felt proud that Barton W. Stone had been one of our early citizens. I respected his views, but admired his spirit even more.

After graduation I applied for admission into the ministry of my church. The committee on recommendations asked me one question: "What do you think of dancing?" After more than two hours they adjourned without taking any action. They explained this as an act of charity, saying they could not recommend me, but by leaving the matter as unfinished business there would be no record against my name. They told me I could apply again a year later. But not caring to tread water for twelve months, with the prospect of being drowned in the end, I went the next day to lay my case before a Disciple minister. One year later, on exactly the day I was expected to ask again for admission into my own church, the Disciples received me with full brotherliness. The decision to join them had not been an easy one. Denominational ties are strong, and one does not break them too readily. But, as I walked down the aisle to enter a new fellow-

ship, the thought came that I was putting my hand to the plow and so must never look back. That resolve was not necessary. There has never been the slightest desire to so much as peep over my shoulder.

What do I think, after being a member of this household for ten years? First of all, Disciples are abundant in friendship. Fellowship with them is a perpetual joy. There probably is as much democracy and fraternity among their ministers as could be found in any body of people any where in the world.

There is wholesome variety among them, in both thought and practice. It would be difficult to select a "typical" Disciple. There is no one type, either of individual or congregation. One who came from a Christian group where others sat in judgment upon his social and theological views, where he was offered a body of doctrine to believe, where the plan for public worship was devised by a central committee, and where even certain personal habits were prescribed, is in position to appreciate Disciple freedom. It appears to me that we have no higher responsibility than to practice unity and brotherhood in the midst of our diversity. Perhaps God means us to be an experimental ground, where representatives of every shade of thought may prove, on a small scale, that difference does not preclude brotherhood. John Wesley spoke a word we might well make our own, "Give me thy hand. I do not mean you to be of my opinion; you need not. I do not expect it or desire it; neither do I mean I will be of your opinion." A new study of the Declaration and Address would be profitable for us all. Such a study, seeking the spirit, as well as the letter of the document, could do much to converge our various wings into a solid front of testimony for unity.

I was not long in discovering that Disciples are

divided into two groups, both seeking the unity of the church universal. But it was three or four years before I realized that one side wants unity primarily, while the other side wants its particular blue print for unity. True, they say it is God's blue print, not their own, so they have no right to deviate from it in even the smallest particular. My humble opinion is that the fathers of this movement were obsessed with desire for the unity of God's house before they gave any thought to their plan of how it should be built. Naturally, once the plan was drawn they proceeded with vigor to build by it. But, knowing their first desire, I think that if they were living today they would be willing to change a few small details in the blue print in order to get the house built. They wanted the "ancient order of things" because it looked like the only possible means to the end they sought. It was in later years that men substituted the architect's drawing for the house the architect wanted to build. It is only in a few small details that the plan could be improved by alteration. Its general lines are valid. Perhaps most of the delegates who accepted the basis for the World Council of Churches were not familiar with Disciple history, but they were following the general lines of our blue print when they laid aside all doctrinal views and agreed, "The World Council of Churches is a fellowship of Churches which accept our Lord Jesus Christ as God and Saviour."

In the early months of my ministry a woman came forward one morning in response to the invitation. She had already proved herself one of our best workers, but had not moved her membership from the Methodist church. Later in the week I called on her to make plans for her baptism. She was gracious, and said she would be ready the following Sunday, although she would consider the act of re-baptism quite ridiculous. Open-membership

had not been explained to me, and I was not aware of its stormy history. I told the woman I could immerse her, but it would not be baptism as long as she thought it ridiculous, and that since she was already one of our best Christians she could consider herself a member of the Christian church without re-baptism. I promised to immerse her if she ever changed her mind. She never did. My observation is that some Disciples have taken the beautiful and meaningful symbol of burial with Christ and made it into an iron clad law. Some told me I should have immersed this woman, no matter how she felt about it, for it was the command of Christ and no individual's preference could matter in the least. Baptism by immersion has come to be, to me, the most inspiring of all Christian symbols. It should be preserved for all time, and is being preserved by those who administer it to candidates who request it as an expression of their desire to bury the past and begin a new life. But the meaning is being wrung from it, I fear, by those who impose it as a requirement upon other Christians who seek our fellowship.

Some habits of Disciples impress me as being more provincial than universal. I wish we would give a vacation to such terms as "we as a people," "our plea," and especially "our great brotherhood." For a group whose purpose is "to sink into union with the Body of Christ at large," these terms only indicate our feeling of uniqueness, of exclusiveness rather than inclusiveness. "We take these names (Christian, Disciple, Church of Christ) in order to identify ourselves as closely as possible with all Christians — Eastern Orthodox, Roman Catholic, Anglican, Protestant, and all others who accept Jesus as Lord and Saviour," wrote Peter Ainslie. Needless reference to our peculiar place in the Christian world belies this truth.

I have heard Disciples question our right to a

separate existence, since we have not achieved unity. Historically, such a separate existence was inevitable, and we would add nothing to the unity of the Church by drawing up another "Last Will and Testament" and declaring ourselves dead. Unity must grow from the ground up in every community, if it is to ever cover the earth. Plans made at Utrecht are like the branches of a great tree. They will serve only to catch the wind and be blown away, unless there are roots which reach down into every one's home town. Any Disciple minister can be, and help his people to be, part of the needed root system. I have lost track of the number of times I have traced the history of the ecumenical movement before service clubs, who called upon me after their scheduled program fell through. Business men like the idea of a united church, and are glad to hear of the progress being made to this end. It is a little thing to tell them, but in each instance where I have spoken about it, no other preacher in town had thought to do it.

Most Disciple ministers appear to me to be more interested in the Jesus of history than in the Revelation of God in Christ. They are afraid of emotion in religion, of anything bordering on the mystical, and sometimes even of the idea that God "calls" men to preach. All this is to be expected, in view of the desire of the founders, to present a reasonable view of salvation in a wilderness where emotions ran riot. However, some of us, in the process of standing erect have lost our balance backward.

The organization of the various phases of Disciple activity, missionary, educational, benevolent, etc., into something resembling a unified whole still baffles me. Unified Promotion appeared shortly after I was called to my first church, and it has apparently simplified some things. But, on the whole, the total picture for me is like a city which

has grown, street by street, as new houses were needed, until the result is a maze in which natives sometimes get lost. If there has been any guiding principle, other than fear of ecclesiasticism, back of it all, I have not discovered it. However, I count this a result of our freedom, and freedom is the grandest principle of all.

Knowing what I have learned after being a Disciple for a decade, I would cast my lot with them again. A year was required for the first decision. It could be made now in an instant.

Reflections On Nashville

By W. BARNETT BLAKEMORE, Chicago

By virtue of an imaginatively exploited geological setting, Nashville is one of the most charming cities of the nation. The Cumberland River meanders across central Tennessee creating a valley whose scenery is not to be duplicated in this country. The valley is neither majestic nor dull. It does not have the sweeping vistas of the Tennessee Valley, nor the wide delta formations of the Mississippi. It is something like the upper Ohio, but on a smaller and more intimate scale. The Cumberland Valley is not so deep as the Ohio Valley, yet it is quite rugged. The country around Nashville is something like eastern Ohio, but with all the vistas foreshortened and the mountains rounded off. The ridges of the Cumberland valley are about twenty miles distant on either side of the river, but instead of being flattened out, the floor of the valley is covered with innumerable wooded hills. A net-work of tributaries and small mountain streams laces the country-side together. The little hills are arrayed in miniature mountain ranges which overlook pleasant grassy valleys that are typically a half mile wide

and two to three miles long. It is the lushness of one of these valleys, with its circlet of two score hills, that suggested the name Bellemeade. Here the wealthier citizens built their homes, each house standing on the crest of its own little hill, and looking off to the vista of a dozen or more similar mansion-topped hills within a neighborly radius.

If the citizen of Nashville came from the background of a southern plantation, he could satisfy something of his nostalgia by buying a small knoll, trimming its undergrowth, landscaping the stream that was sure to cross or girt his acres, put some fat sheep on the steep grassy rises, and crown it all with a home built in one of a wide variety of colonial styles. Many chose the columned plantation house as archetype. Wide verandas, often two-storied, are frequent. But the magnificent restraint of eighteenth century Georgian architecture has not been neglected. Even the log blockhouse can be found metamorphosed into a comfortable modern dwelling. From Georgia and Louisiana have come Spanish and French influences. In a corner of Bellemeade is a home so built, and so set against its hills, that one must think twice to realize that he is not driving through the valley of the Loire. A primary value in architecture in this city is integrity of style. There is in the aspect of these homes a finesse that bespeaks of their owners a heightened consciousness of the historical sources of their inspiration. In so many of our cities the earlier styles have been "adapted," often with little respect for their original qualities. Here it is not so. If a man has built after the style of the Brothers Adam, he has cared to live and breathe their tradition in all its intimate detail.

One residence above all others in this area has led to that careful concern for integrity. President Andrew Jackson lived about fifteen miles east of Nashville in a home which was called the Hermit-

age. Good fortune preserved this residence with all its furnishings intact until that time when the birth of historical interest led a group of citizens to salvage it entire. From the magnificent 150 year old cedars planted in a grove shaped like a mandolin, to the chariot shaped cruet on the dining table, the Hermitage is a fully detailed presentation of the life and times of its builder. Only the old oaken bucket by which thirsty visitors still draw water from the deep well needs to be replaced periodical-ly. The Hermitage operates upon the aesthetic tastes of this city to prserve a rare taste in domestic archi-
tecture.

Consequently, the home remains the center of cul-tural life in this southern city. In other cities the confines of an apartment cannot house the numerous instruments of our twentieth century culture, and many of them have been put on a communal basis. In this city, literature and music, painting and sculpture, recreation and gardening are not insti-tutionalized; they are domesticated. The same thing is true in the smaller towns of the state. A minister who came from the north to one of the smaller towns has told me of his initial unhappiness at the obviously undeveloped state of the town li-brary and play grounds. His mood changed how-ever as he became better acquainted and discovered that every child had his own yard and that no home was without its collection of significant books and periodicals. While the situation must not be too much romanticized, it must be admitted that the concern of the South for culture is that it shall in-fluence the young Southerner from the pervading and continuing intimacy of the home rather than from the discontinuous influence of the community project. It may be that the increasing complexities and populations of the twenty-first century will de-
stroy this pattern, but it seems secure here for this century at least.

What has been said of other aspects of culture is true in many ways of religion also. This city has two types of religion, neither of which has adopted the "institutionalized" church as its expression. One of these kinds of religion is the matured Protestantism of the long established denominations. This religion has developed two ecclesiastical expressions: the downtown church, and the neighborhood church. Each of the six leading groups has one down-town church. These six churches are very similar to an outside observer, though the people in them may feel that they are quite distinct. The Methodists meet in McKendree church, an "ante-bellum" building which the northern armies used as a prison during the Civil War. The Presbyterians also meet in an "ante-bellum" structure of considerable architectural and cultural curiosity. The pre-war Calvinists had strayed so far into the broadening influences of the mid-19th. century that they built in the Egyptian style! The columns of the church are surmounted by lotus-shaped capitals, and the emblem of the sun god Ra still adorns the portal. But historical notes on the front of the church list a line of preachers whose orthodoxy cannot be doubted, and indicate the respectability of a congregation which numbers President Jackson among its former members. The Baptists, Episcopalians and Disciples cannot depend upon such historic buildings. The first two make up for it by commanding locations upon the Broadway. The Disciples have a remarkable influence in the city through the oratory of Roger T. Nooe. The address of the Vine Street Christian Church, "between Church and Commerce" suggests the real task for religion today—to mediate between man's every-day world and his ideals. Each of these churches is venerable in its aspect, and is filled to the doors every Sunday morning. Nashville goes

to church almost as conscientiously as does Edinburgh.

The neighborhood churches of these denominations are not unlike similar churches in other cities — except that they reflect the domestic quality of Southern life. These churches are dominantly centres for worship and instruction. They have not had to take into their essence those many functions which churches in other cities have so rightfully fulfilled in order to round out the lives that the metropolis might otherwise cramp.

The other kind of religion in this Southern city is a less lovely commentary upon the community. It is symptomatic of a culture with many serious problems that have not been solved. There are still too many people in the South who are groping blindly for the fulfillment of vast unsatisfied impulses. They live a little too close to hunger and malnutrition; they are too much acquainted with unalleviated ill-health; they live in circumstances which drive them too close to the exhaustion of nervous and physical energies; they cannot yet escape a drudgery that robs their lives of the possibilities of easy graciousness. And they have not enough education to know what their real troubles are. Their reactions to their needs are close to panic. They grasp frantically after more secure bases for their living. They blindly try at one moment to ward off intense need by intense religion, and the next moment to forget their troubles in soporific religion. In religion they display an easily observed ambivalence between mania and melancholy. That same division is displayed in their famous "cultural" expression — the hill-billy "Grand Ole Opry"— which moves rapidly back and forth between frenzy and monotony. This condition of the people means that some men of unscrupulous stripe are able to exploit the emotions which have been pushed close to the surface by insecurity. But the

real solution for these people will be found in the slow up-building of their physiological bases, in the undergirding of their economy, in the mechanization that will replace drudgery, and in an education that will enlighten them to their own condition. It will be the work of several generations. Until that time, these people will still want a religion that is fierce — for its ferocity will appear to them to be a strength adequate to exorcise the devils of their present lot.

The Disciples of Christ have themselves so recently come up the ascending trail that they, of all peoples, should maintain some understanding of what it is that troubles their less fortunate brethren. It should make us see clearly the validity of a religious concern for a just and equitable society which alone can prevent us all from slipping back into that condition in which we would lose the power to grapple rationally with the problems of life. It is through an empirical psychology that we can see the forces which would consciously drag us all back to the blind alley of mysticism and the cul-de-sac of a brimstone faith which the old theology condones, and which some of the newer theologies more than tolerate.

To return to the subject of Nashville itself, let me close with some comments upon "the Athens of the South." Sophisticated Nashvillians will themselves laugh gently at what they recognize is in many respects a euphemism. Certainly Nashville has yet to make its mark in the realm of metaphysics. But the appellation is not entirely false. Geographically and politically it is appropriate. The State Capitol of Tennessee is a pre-Civil war building that stands on the crest of a high escarpment. Architecturally the building is in the Greek tradition of the democracy whose deliberative bodies it houses. Unfortunately, the steepest slope of the escarpment and its contiguous plain, which should

have become the front-yard of the city, have become the back yard. The most commanding views of the Capitol, rising like a Parthenon on its Acropolis, are across railway yards, factories and shanty slums. Despite this shabby foreground, the sight of the building on its height is blood-stirring and soul-inspiring. But few of Nashville's citizens see it from that angle often. Those who do see it are the colored people. And the best view of all is from the campus of Fisk University. Does this mean that the colored race will still have the vision of democracy when others have let its glory fade?

The city of Nashville also has an exact full-scale replica of the Parthenon. Its setting in Centennial Park does not do it justice. However, a visit to it does much to give the imagination a sense of the glory that was Greece.

It was educational hopes that led the people of this city to idealize it as a new Athens. That ideal is well worth preserving. There are a number of fine institutions of higher learning here, each of which is characterized by the belief that its true greatness is yet to be achieved. That is a healthy psychological state, and it is typical of the "new South" of which so much is heard today. For many years, the South worshipped a "Golden Age" in the past — the ante-bellum days. That worship is ended. Yet it is passing with a rather typical Southern chivalry that many Northerners misunderstand. While the South has turned from its earlier love, it has not done so with derision and revolt. A group of agrarian poets and regional writers are striving to preserve what was best in the old as the new South comes into being. These literary men and their temper are often thought strangely conservative by the Northern literary men whose temper with regard to the past is typically revolutionary. The latter mind represents a process of breach with what has gone. This path the Southerner re-

fuses to follow. Perhaps it is an event in Southern history which really taught the South a lesson which other parts of the country have not yet learned. The Civil War was a breach with his past which the man of the South had forced upon him from the outside. Because of it he has learned the bitterness of cultural destruction. While he no longer worships the Golden Age of another day, he at least is concerned that his heritage, rudely broken from the outside upon an earlier occasion, shall not now be further ruined by his own inner callousness.

Waiting on the Lord

*Sermon by P. H. BECKELHYMER,
North Shore, Chicago*

Freling Foster has observed that when a country enters a war, its suicide rate immediately decreases one third. A chief reason, he says, is that the new interest and excitement counteracts the frustration and boredom that many people find difficult to bear in time of peace. The British mathematician, Lancelot Hogben, was thinking of the same fact when he wrote, "The straphanging multitudes of our great cities need circuses as well as bread. It is no longer Utopian to ask what sort of circus human nature demands. The Third Reich has given its answer. The answer is Jew-baiting, war, and neopagan weddings."

These two men, among others, have sensed and put their fingers on one of human nature's most perplexing problems, the problem of maintaining morale in the midst of boredom and routine living. Freling Foster simply states a statistical fact: that the excitement of war reduces the suicide rate of the bored and frustrated. Mr. Hogben asserts that, in Germany at least, war is a deliberate device to give excitement, like the circuses of ancient Rome,

to "the straphanging multitudes." Now wars are horrible tragedies. But they do step up the pace of life for one and all. They arouse our deepest emotions and feelings. They stimulate intense fear and hatred of the enemy. They evoke our deepest love for our country, and feelings of pride in her, and loyalty to her. War awakens in men whatever courage and heroism they have within them. It lends a new importance to our jobs, whatever they are, and even makes it seem more important that we just carry on, and keep well. Whatever else can be said about war and its horror, it isn't emotionally vapid and spiritually sterile, as days of peace too often are for too many people. What part this fact has had in actually fomenting wars I am not competent to judge. I suspect that it is more than men would like to admit.

But let us think not of the war specifically, but of this basic and persistent human problem that shows itself in both war and peace; the problem of maintaining our morale when the pace of life slows down. It confronts both soldier and civilian. It is not the problem of generating sufficient courage to face danger, nor of enduring spectacular adversity. It is not the problem of finding the zeal to undertake tasks of heroic proportion. It is rather the problem of maintaining the tone and buoyancy in life when things get dull and monotonous. It is the problem of living with zest in periods and at tasks that evoke no intense emotions, that call forth no great surges of feeling, that exact no heroism, courage, or sacrifice in the usual senses of those words. Our problem is subtle and evasive. It is the matter of bearing the strain of usualness, of standing up under routine, of being equal to the spiritual demands of monotonous jobs. That is one of the demands of life from which men so often seek escape — monotony, routine, boredom. And how bloody has been some of the excitement that has been stirred up.

How unworthy of human dignity some of the escapes — among them liquor and crime.

The unknown prophet, often called the Second Isaiah, had something to say on this matter. He lived at the time when the Hebrew people were returning from exile in Babylonia whence they had been carried two generations before. Their capitol city with its beautiful temple had been destroyed, and their home land had run down, and had been peopled in part by a number of their neighboring tribes. The Hebrews had dreamed of returning to their homeland, and it was with great joy that they set out from Babylonia to Jerusalem with King Cyrus's permission and blessing. Patriotism and religious zeal were running high; they were ambitious, excited, and exhilarated. The prophet shared their joy and praise of God, and as their poet laureat, so to speak, he expressed their joys and hopes in beautiful phrases. But he sensed what lay ahead. Enthusiasm engendered by their new freedom he knew would wear off, as indeed it did. The glorious dream of reassembling the chosen people in a new and more glorious mount Zion would be realized only through a lot of hard, slow, heartbreaking work, which would try the spirit of the most devout. And the prophet had this to say:

“Though the youths faint and grow weary,
Though the young men fall prostrate,
They that wait on the Lord shall renew their
strength,
They shall mount on wings as eagles,
They shall run and not be weary,
They shall walk and not faint.”

Isaiah 40:30-31.

At first sight these promises seem to be arranged in anti-climatic order. They shall fly . . . run . . . walk. The promises seem to fizzle out toward the end. But psychologically, the prophet's assurances

are arranged in an order of ascending importance.

First, they that wait on the Lord shall mount on wings as eagles. The human spirit is good at that, whether it waits on the Lord or not. We are like chickens, normally earthbound, but capable of short but quite impressive flights when sufficiently aroused. Danger will make our spirits soar. Stories come from the battlefronts of average American boys who have surprised themselves with their courage and ability to rise to the tremendous demands of combat. Danger, and the demands of action somehow generated its own morale. Praise will make our spirits soar. The public spotlight and public acclaim will sustain almost any man in almost any task. Initial enthusiasm will make our spirits soar. We are good at starting big things "with the rays of morn on our white shields of expectation." In Independence, Missouri, stands a white domed building of magnificent proportions. It is a temple started by the Mormon people, I believe, about 25 years ago. But it is only a hollow shell. The guide who shows you through will explain its architectural perfections, and tell you that when completed it will seat 15,000 people. When completed! With what eagle-winged spirits that building must have been started. The money is still coming in, slowly, and whether it will reach completion remains to be seen. And even persecution will cause our spirits to soar. The Christian Church has exhibited its greatest vitality under persecution. And oppressed countries, like France and Norway, have found a new national spirit in their sufferings.

But the prophet continues. "They shall run and not be weary, they shall walk and not faint." This is where the rub comes in. When the pace of life slows down to a run or a walk, our morale receives its real test. We may still be moving, still accomplishing things, but without the thrill and excitement of big events. Armies, whose combat morale

is excellent, are tried to the breaking point by waiting, by camp routine, and by the drab tasks that are so much a part of fighting a war. Here is the point where the morale of momentum flags, and another kind of morale is needed. Hermann Rauschning in his description of the Nazi movement written just before the war, says that the essence of Nazism is violent activity. It has tremendous vitality so long as it can do things at a rapid pace, but it could not survive a period of relative stability even if it could bring one about. The morale of Nazism is chiefly momentum. It soars impressively, but in its very nature it cannot run or walk without collapsing. Hence it fears peace — any peace whatsoever.

And our own nation — how shall we behave when the excitement of war is over. The second half of a single task will remain, the task of sharing in the building of a world of peace as we have shared in the exciting horror of a war for liberation. It will call for the same hard work, high taxes, sacrifices, and yes, heroism. But the pace will be much slower. Our national spirit has soared like the eagle that symbolizes it in the soul-stirring war phase. But what of the peace phase? Can we slow down to a run and not be weary? Can we walk and not faint?

We can and we will if our morale is not simply momentum, but is the morale that is rooted in faith and conviction. That is what the prophet meant, I think, when he said "Wait on the Lord." Waiting on the Lord will not only sustain us in heroic or spectacular endeavor; it will also carry us through periods of boredom, tedium, and *ennui*.

What does it mean to wait on the Lord? For one thing it means going with Him — doing His will as best we are able, knowing that He is with us. Harry Emerson Fosdick has noted, in a similar connection, the difference between a thermometer and a thermostat. A thermometer is a little device that goes up and down with the temperature in the room.

When the temperature of the atmosphere drops, the thermometer registers the drop. When the temperature goes up, the thermometer does too. The morale of momentum is like that. It corresponds in its vitality to the state of affairs. A thermostat, however, is different. When the room temperature drops, it does something about it. It is connected with a huge heating system, and is part of a process that raises the room temperature. The person who waits on the Lord is like that. He senses himself linked with a great powerful force and system at work in the world, in which his part is small, but none the less a part. Waiting on the Lord means being a part of his work, and knowing it. It means being linked. The prophet says that they that wait on the Lord shall fly, and run, and walk. Nothing is said about sitting. "The fortunate," writes Ella Wheeler Wilcox,

"Is he whose earnest purpose never swerves,
Whose slightest action, or inaction, serves
The one great aim. . ."

That is waiting on the Lord.

Waiting on the Lord also means expecting things of Him.

"There is a divinity that shapes our ends,
Rough hew them how we will."

There is a divinity too, I think, who somehow gathers up the scattered tones of human goodness and sympathy and love and service, and weaves them into a symphony that shall some day drown the sounds of strife and evil. I think that good is cumulative, that God allows none of it to be forever lost. He allows, I believe, no bit of service to be wasted. If this be true then nothing that is right and good, no matter how small, is trivial. Waiting on the Lord is expecting such as this from Him, that values are conserved and righteousness vindicated. "They that wait on the Lord shall not be made ashamed," wrote a Psalmist who knew. Morale

based on such convictions is not dependent upon momentum.

But most of us are not called upon to mount on wings as eagles. Maybe a few of us are, and our service men certainly are. But the war has not greatly changed our mode of living. We are not called to great or heroic tasks. In war as in peace, our natural gait is running or walking. Our tasks are mostly pedestrian ones. We need a morale that is other than momentum. So wait on the Lord. "For they that wait on the Lord shall renew their strength. They shall mount on wings as eagles, They shall run and not be weary, they shall walk, and not faint."

Dr. Chester Bullard

By C. H. HAMLIN, Atlantic Christian College

Chester Bullard, the great pioneer in establishing the Disciples of Christ in Southwest Virginia, was born about three miles from Christiansburg in Montgomery County, Virginia, in 1809. The Bullard family was descended from early Puritan ancestry migrating from near Boston to Southwest Virginia. It is reported that there were only three professing Christians among the 400 inhabitants of Christiansburg in the first quarter of the 19th century. When nine years of age Chester Bullard was moved to Stuanton, Virginia, where he attended school until his return to Montgomery County eight years later.

When a young man, Chester Bullard's brother went to Pennsylvania and there became acquainted with the *Christian Baptist* edited by Alexander Campbell. This brother wrote back to the family to subscribe to this magazine. His sister Mary (Mrs. Dexter Snow) did so.

As a young man Chester Bullard studied medicine completing the course with Dr. D. J. Chapman of Giles County, Virginia, in 1831. However, while in

that county he was baptized by Landon Duncan, a tax assessor, on December 11, 1830, and on that day he preached his first sermon. Duncan had been a Baptist minister originally but then he was a follower of Barton W. Stone. Duncan was a convert of Joseph Thomas, the "White Pilgrim," famous pioneer evangelist.

Dr. Chester Bullard gave up his medical interests to devote his full time to evangelism. His followers were designated "Bullardites." This was a local independent Christian movement stressing the "love of God" rather than the "fear of God" then prevalent. In 1938 Dr. Bullard went to Charlottesville, Virginia, to meet Alexander Campbell. This was their first meeting. They became close friends and on his return Dr. Bullard advised his followers to unite with the Campbell movement.

Chester Bullard established about 75 churches with 3,000 members throughout Southwest Virginia. Among the churches he aided in establishing was Horse Pasture Christian Church in Henry County, Virginia, the parent church of several in that section. The Pfafftown Christian Church, the parent church of the Disciples of Christ in Piedmont North Carolina, was established by Virgil A. Wilson who was a convert of Dr. Bullard. Virgil A. Wilson was also instrumental in establishing the Christian Church at Wilson, North Carolina, in 1871.

Dr. Bullard was active in fighting the "sects" and on at least one occasion one minister, Reverend Lineburg (Baptist) of Carroll County, Virginia, with his entire church united with Dr. Bullard. In later life Dr. Bullard wrote, "In controversies which could not be avoided, I was not always lamblike."

According to D. A. Snow, a convert and nephew, Dr. Bullard "visited the very poor, sleeping in log cabins, and sharing with the humblest people in their frugal bounty" and received no salary for

his services. This was made possible by his brother-in-law, who was vitally interested in the work.

Dr. Chester Bullard was married four times: Elcy K. Pierce of Montgomery County, Adeline Stone of Lunenburg County, Mary Dunkan of Albemarle County, and Elizabeth Criag of Pulaski County. There were three children but only one, W. S. Bullard, survived him. Dr. Bullard died on February 27, 1893, in the 84th year of his age. He was buried at his old home, Humility, near Snowville, Virginia.

Bosley's "Philosophical Heritage"

By RAYMOND MORGAN, Lynchburg College

Harold Bosley has written an excellent book for the minister who is interested in the relation between philosophy and the Christian faith. The book is composed of lectures delivered to the pastors' institute at the University of Chicago in 1943 and certain quotations from Plato, Aristotle, and Plotinus.

The book is dedicated to Dr. Ames, "Preacher, philosopher, writer, teacher, friend." Bosley was a frequent visitor to the Disciples House when he was a student in the University. He has always had great admiration for Dr. Ames, and I am glad he has expressed his admiration in this way.

The purpose of the book is to encourage ministers to learn more about their Christian faith by learning more about the philosophies which in every age have furnished the intellectual framework for theology. He succeeds in making clear to the most skeptical the debt we Christians owe to Plato, Aristotle, Plotinus, and Thomas Aquinas in the past; as well as to Bergson, Dewey and Whitehead in the present.

After an introductory chapter stating the thesis that, "philosophy is still the handmaid of religion," he discusses in succeeding chapters the contributions of philosophy to the understanding of religion in the realms of truth, beauty, goodness, and love. I

think he is at his best in the chapter on the "Dependability of Truth" and at his weakest in the chapter on beauty. However the chapter entitled "The Reality of Love," is worth the price of the volume. It is in this part of the book that he comes nearest to a constructive statement of his own philosophy of religion, which is, I think, very close to the system developed by H. N. Wieman who was also Bosley's teacher.

The most remarkable feature of the book is the emphasis placed upon Plotinus and Aquinas. I am using the book in a seminar on the philosophy of religion and the students have all been struck by this unusual emphasis, which I do not think is at all misplaced. A careful reading of the quotations from Plotinus will convince anyone of the importance of the great Neoplatonist for the understanding of Christian theology. And surely no one who has come under the influence of the University of Chicago can have many doubts as to the similar importance of St. Thomas. I recommend this book as a refresher for ministers who have forgotten some of the things they once knew about the relation of religion to philosophy.

Financial Secretary's Page

A. T. DEGROOT

Even men of culture and maturity are subject to the temptation to take the name of the Financial Secretary in vain. Perhaps it is because the pain of parting with money demands some compensation — and as proof of my psychological deduction I give you the verse of a psychology professor (retired) of Duluth, Minn., State Teachers College, Wm. F. Clarke, who writes—

A former note I wrote to DeGrote,
Not knowing that was wrong;
This time, more mute, I'll write DeGrute,
And send two bucks along.

At the other end of the age scale Jack Reeve, a student at Chicago, says, "the awful curse has befallen me so I write in the manner of many afflicted Campbellites before me—

A simple New Year's resolution
Might have stopped impending revolution.
I mean a pledge to stop that verse;
DeGroot's are bad . . . some others worse.
Here's two bucks peeled off my roll;
Despite your page I want the SCROLL."

Keeping this month's page on an academic level (which, from the evidence, is not necessarily an altitudinous plateau), I bequeath to you the salutation and contents of an epistle from Prof W. Gordon Ross, of Berea College:

THE LAST STRAW

(*With apologies—and thanks—to Sir A. Sullivan*)

Seated one day at my Royal,
After a meal of leftover peas,
I sent my fingers wandering
Over the inky keys.
I knew not the ones I was punching
Or in what order . . . when!

I noticed a combination
That struck a chord of memory
Like the sound of a great Big Ben!
I O U;
And it called to mind in one fell swoop
An old college yell (revised) :

Rootee-toot-toot
I O DeGroot
The Morgenthau of ye Institoot
Come across team!
Come across team!
Scream! eagle, scream!"

Commenting on his own literary growth, Dr. Ross adds, "As the young minister said, concerning an obstreperous board, 'while there's death there's hope'."

Burris Jenkins

On the thirteenth of this month Burris Jenkins, 75, died in El Centro, California. He had continued to the very end as minister of the Linwood Church in Kansas City where he had served so successfully since 1907. We had been close friends since we were students in the Yale Divinity School, and on the faculty of Butler College in the Nineties. His fiber was fine and strong. He carried heavy tasks lightly and added to what was required of him, voluntary labors as the author of many books and as a newspaper editor. He inherited wealth, and suffered excruciating illness for years, but in spite of these circumstances which would have tempted a weaker man to a life of leisure, he went cheerfully on with his leadership in religious, political, and social life. In early life he was deeply influenced by two great Disciple preachers, Alexander Proctor and T. P. Haley. He was a fascinating preacher and writer, and met all classes of people with unfailing sympathy and charm. He was fearless in the face of critics and opponents, but there was always tenderness and saving humor at the depths of him. He was true to the best of New Testament scholarship in which he specialized at Yale and Harvard, and he was faithful to the best of Disciple liberalism. He was one of the charter members of the Campbell Institute and faithful to its ideals to the end. Any minister will be rewarded who reads again his books of brilliant sermons and his inspiring life-story in, *Where My Caravan Has Rested*. His passing brings a poignant loneliness to all who knew him well and his star will shine high above us and with radiant luster in all our days to come. He is survived by his gracious wife and by his three sons, Burris, a New York cartoonist; Paul, a publisher in El Centro; and Logan, Lt. Cmdr. of the U. S. Navy.—E. S. A.

THE SCROLL

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Religion and Science II

By E. S. AMES

There are many ways of conceiving and defining religion. Some are more significant than others. The one I am using is this: religion is the quest for what is believed to be the fullest and most satisfying life. Since man is very complex in his nature the religion which meets his needs is many sided and grows with his experience. The same idea may be put in terms of values, and then religion is the pursuit and realization of what are felt to be the highest values.

It is important to understand the nature of values. This subject is treated with clarity and thoroughness by Dewitt H. Parker in his book, *Human Values*, and by Ralph Barton Perry in his, *General Theory of Value*. They agree that values arise in the process of human living. Values are the objects of interests, of desires. Hunger for food, love, knowledge, wealth, friendship, work, play, and beauty are basic and develop in myriad forms. Where values are attained with difficulty they become more intense and grow more conscious as they are pursued. Life itself may be called the supreme value since it is that for which a man will give everything but his honor. Life with honor then appears to be the very highest value. It would be interesting to analyze what is involved in "honor." It would be found to mean loyalty to principle, to country, to home, to religion.

The source of values is in dispute but in the view here presented the source is in the nature of human life itself which is always urged on by felt needs, hungers, ambitions. The sickest, sorriest kind of a man or woman is one who has no appetite, cares for

nothing, wants nothing. The natural state is to be hungry and crave food, to be conscious of something more to be learned and to strive to gain it. Values develop as they are cherished. They branch, multiply, enlarge, and become stronger when cultivated. The interest in acquiring knowledge moves on to new problems and into various related fields on higher levels if opportunities and energies are presented. Love, art, and skill reach out toward farther heights and horizons.

Some hold that certain values like truth, beauty, and goodness exist in absolute perfection independent of human life and previous to it. But they have difficulty in showing this to be true, and in showing how such transcendent values can be apprehended by man's limited powers. The only answer to this problem is the claim of a mystical intuition, or of a supernatural revelation. But in either case the puzzle is to see how finite minds can grasp infinite perfection. At best these minds can only strive to go beyond themselves into the unknowable. One answer often made is that unless there were perfect standards there would be no way to find out whether any achievements of man were better or worse than other achievements. It is necessary, they say, to have absolutely perfect standards with which to make comparison. But the fallacy in this argument is easily exposed.

Athletes have standards which have grown out of their contests. Men hold track meets and the fastest runners set the records for various distances. Those records become the official standards and participants in further races endeavor to excell those records. Perhaps the "perfect" record would be to run a hundred yards in no time at all! It is true that competitive contests of this kind are not wholly serviceable in the more important things of beauty and virtue, but still emulation and imitation of good examples are commended. Even in races and games no individuals are allowed special privi-

leges or undue advantages. Superior men may be called "geniuses" but the marvels of their performance rest upon the fact that they *are men* and not beings of a different order. The masters in the arts and sciences go beyond average men and set high standards which afford incentive and inspiration to their fellows but the masters are yet fallible and limited men. That is what makes them inspiring. The perfectionists cannot allow the excellence they see in human achievement to be the work of fallible men. They contend that whatever notable good or greatness there is must spring from powers bestowed or infiltrated from some superhuman realm. This is due to the yet ineradicated conviction of the original sinfulness and depravity of human nature. The greatest works of man are too good to be truly his!

It is of course true that no individual accomplishes his results by his own efforts alone. He is the heir of all the ages and he draws upon his social setting through education, stimulation, and example. The myth of the solitary genius has been exploded by better acquaintance with the lives of men like the Scotchman Robert Burns and the American Abraham Lincoln. The endowments of Nature, such as health, energy, sensitivity, and family inheritance play their part. Individuals differ vastly in their capacities, purposes, and characters. Some success has been attained in understanding these differences and further success is expected but the problems are extremely complex and baffling.

These problems deeply concern religion for they are involved in the endeavor to help human beings gain the fullest and the richest life possible for them. Science undertakes many inquiries which are directed to an understanding of life in its myriad forms and stages of development. It studies the seed, the soil, the conditions of growth, maturity and reproduction, in all living forms, and in all

their relations, from the lowest to the highest, including man himself. Science works with the facts and principles of particular fields. It does not deal with the general questions of the nature of the world to ask whether it is materialistic, unitary, or pluralistic. These are questions with which philosophy is concerned. Philosophy must treat such matters in the light of the inquiries and results of the sciences, and make its picture of the world with due regard to the findings of the sciences, but it goes beyond them into epistemological and metaphysical speculations. The sciences do not properly make the assumption that reality is matter or mind, one or many. Realization of this fact would facilitate better understanding and appreciation of the relation of science and religion. The primary interest of religion is the promotion of the best possible life, and for the fulfillment of this interest religion may find help in both science and philosophy. The sciences, however, are able to offer more immediate aid for most people since people usually stand more in need of specific remedies and directions for everyday living than they are in need of systems of philosophy. Any philosophy they are likely to utilize is generally diluted and fragmentary by way of popular proverbs and maxims and biblical sayings.

The service of modern science in furthering the ends of practical religion may be seen on a grand scale when set in the high light and magnitude of the Parable of the Last Judgment. It is the final roll call. All men are present around the throne. On the right hand are the righteous, and on the left are the wicked. They become curious about the way they are divided when they find where they are to go and what awaits them. Why their eternal bliss or eternal woe? The King answers that they are to inherit the kingdom "prepared from the foundation of the world," or depart into everlasting torment, according to their record in feeding the hungry, giving drink to the thirsty, befriending the

stranger, clothing the naked, visiting the sick, and going to see those in prison. That is the religion Jesus taught. There is the condition of salvation. It surprised both the righteous and the wicked. The simplicity of it is still surprising and the force and rasonableness of it are gaining acceptance as never before. The spirit of this religion is good will and the means for its realization on a grand scale is at hand in the use of science.

Modern charity has begun to convince generous people that organized philanthropy reaches more needy persons and provides more adequately for them than the old primitive method of handing out gifts to beggars on the street or at the back door. But a still better method is to teach the poor how to get food for themselves. At bottom it is scientific agriculture that makes it possible to have sufficient food for every one. It is modern science that has discovered soil preservation and enrichment, improvement of seed, control of irrigation, destruction of pests, and prevention of waste. Harvests never were so plentiful and the danger of famine never so slight. The famines in India and China with their vast devastation of human life and ensuing disease make a tragic picture against the security and abundance in countries where scientific agriculture is employed.

The water systems of great cities rest upon engineering projects that refresh the thirsty with pure drink drawn from deep wells or remote lakes or streams. Flowing springs through millions of faucets in the homes of cities and towns are the gifts of intelligence and scientific ingenuity. Even the taste of chlorine is a sign that some righteous man is fulfilling a genuinely religious service, albeit, like the unconsciously righteous people in the parable, he would be surprised to be told how important is the part he plays in the lives of so many of his fellows.

Each of the other types of good deeds cited in the parable has been enormously enlarged and facilitated by scientific gadgets, machines, and methods. Modern medicine is full of marvels and miracles of discoveries and skills that save lives every day, prolong life for individuals, and enhance the efficiency and the comforts of existence beyond the dreams of the wisest men of half a century ago. The churches have been generous in building hospitals in cities and on the mission fields even when their deeds of mercy were far more Christian than the doctrines taught.

Increased and refined means of communication, of travel, of illumination, provide opportunities for the practice of the religion of human helpfulness which are essentials in fulfilling the ideals of the Christian religion. The invention of the electric light, thanks to Faraday and Edison, have made the avenues of the cities and the highways of the country safer and more serviceable. These good deeds have spiritual quality because they free men from heavy burdens and give them opportunity to live on higher levels of thought and interest. It is blindness and evil to brand this power of science as something alien to religion. When "good works" like these are relegated to the category of "filthy rags" the cause of religion has lost any adequate sense of higher values and religion is debased. Christianity cannot win the support of reasonable people with so unreasonable a doctrine.

The amazing success of science in discovering the ways of nature and achieving mastery through the use of intelligence has produced an attitude of expectation concerning further understanding and control. Finding cures and preventives for many diseases like malaria, smallpox, diphtheria, measles, scarlet fever, have given courage to search for the causes and cure of cancer, tuberculosis, arthritis, heart ailments, and many other scourges that afflict mankind. The mental diseases are also beginning

to be understood, and the conquest of these will bring science deeper into what people may more readily appreciate to be concerned with "spiritual" welfare. Intelligence and ability tests are already applied to school children, to college students, to service men, and to industrial workers. Results have been indicative of greater efficiency to be developed, and new confidence is gained with every case of persons returned to mental health. As science accumulates demonstrations of its successful method of finding facts, making working hypotheses on the basis of those facts, and then getting the anticipated results, it becomes more convincing and appealing. Its experiments do not always succeed but even those which fail may serve to suggest other trials, and patient research in what had appeared to be impossible problems has often brought secure results. The history of modern science or a review of its great names and works is more fascinating than the Arabian Nights or Alice in Wonderland. (*A Treasury of Science*, Harpers, is a good recent example and a good source for sermon illustrations!)

This advance of science enlarges religious as well as practical faith. Religious faith gets a deeper and more vital meaning in a world felt to be still in the making. Faith, confronted with demands for finding a way through untried territory, has a finer quality than faith which possesses full directions, with a road map and guaranteed, paved highways. Faith really comes alive when it has to take genuine chances, to make real adventures and to pioneer through unexplored wildernesses. In such a seeking of fuller life, religion takes on new meaning. It becomes motivated by the faith that improvement can and should be made.

Science acknowledges its limitations. It often meets questions to which it has to admit it has no answers but it confidently asserts that its method is the reasonable one in contrast to other claims

which give no valid answers at all. Astrology has been accepted by great numbers of people in the past and by some in the intellectual underworld even today. But it cannot justify its claims in the light of modern astronomy and statistical evidence. The same is true of alchemy, numerology, palmistry, crystal gazing, telepathy, and spiritualism, and many esoteric cults. Science verifies its claims in the light of day or gives them up.

There are recognized moral qualities in the procedure of science to which it holds itself strictly accountable. It requires of its devotees honesty, faithfulness to the facts, patience in its search for truth and in verification of its results, impartiality, courage in its adventures, and faith in the possibilities of fruitfulness in its inquiries. Science has frequently relieved religion of misleading and burdensome superstitions, prejudices, and narrow fanaticism. By a wholesome scepticism science has often led religious people to find new and stronger grounds for their beliefs. This has been true with reference to appreciation of the Bible, the ministrations of churches, the personality and work of Jesus.

While science does not undertake to settle the important religious questions of prayer, immortality, and God, it nevertheless leads to reasonable ways of dealing with them. Concerning prayer there are many true and helpful statements it would not deny. For example it may yet be shown to the point of demonstration that prayer may be of genuine help to people who are sick and variously afflicted. It may calm their nerves, strengthen their hope of recovery and inspire the sense of a fighting chance to live. It is said that those who sincerely pray in their distress are able to look on the brighter side and surrender their personal worries to patient waiting and quiet trust, which renews their strength.

Immortality is a different kind of question. There seems to be no way by which science can get at the

alleged facts and reach a final conclusion. The beliefs of mankind concerning it may be investigated, and it can be shown that great numbers of people and many important scholars have believed in it. Yet their belief cannot be scientifically substantiated and they generally admit this. There is, however, a reasonable attitude on the subject. In brief it is this. All the religions that teach it, and especially Christianity, make it relevant to the moral life of man. He who does his best to live the best possible life need have no fear of death, neither should he doubt that whatever good lies beyond the grave will be for him. Trust in life is the pass word. In that word is an element of resignation, of acceptance, of humble faith, and also in that word is peace, comfort, and rapport with all that is good and enduring.

Whether science can say anything definite about the nature and existence of God depends very much upon what is meant by the word God. Is he a Person transcendent, infinite in wisdom, goodness, and power? If he is above all our human ways of knowledge, how can he be known? And if he is unknowable, what reasonable thought about him can there be? If it is assumed that he is the creator of the world, why is there so much evil and suffering? Why are there such terrible wars? My view is that God is Reality idealized and personified. That means not merely a subjective idea. It means actual, objective reality, taken in terms of the goodness and beauty that are experienced in living, as in the care of parents for their children, love of truth, devotion to the needy, and the myriad forms of fidelity and sacrifice for others. Reality when thus idealized may also be personified. We personify cities, nations, and colleges. The Alma Mater is the personification of the college that has taught, nourished, and guided toward the light of understanding and efficient workmanship. We love her for this. We celebrate her deeds, and we sing songs of gratitude in her honor. Her influence never forsakes her chil-

dren. The reality of Alma Mater is not just her picture on the college annual. Rather it is the living reality which that picture symbolizes, and that reality includes buildings and grounds, founders, faculty, alumni, trustees, officers, students, and donors. Her relations are manifold and never fully describable. She is both immanent and transcendent in relation to the individuals that acknowledge her. God is like that and more!

In many ways science may be vastly helpful to religion but it cannot take the place of religion. It is not the whole of life but may be important to every phase of it. It is always well to be as reasonable as possible, but man requires more than to be reasonable. He wants to take up his reasonableness into living. He seeks to enjoy life, to celebrate it, to rejoice in the mystery and wonder of it. This is done through religious rituals, symbols, hymns, scriptures, music, drama, poetry, and other arts. Contemplation, meditation, reverie, fantasy, and imaginative communion are also highways of the spirit. Religious fellowship augments and enriches all these forms of celebration and blessedness. Churches should seek to be intelligent and reasonable in their faith, but they should also be vocal and vibrant with all their mind and soul and strength in the rich fullness of the good life.

Re-Thinking This Thing Called Liberalism

By OLIVES READ WHITLEY

Against the noise of a delusion whose theme song is "Accentuate the positive" and amidst the naivete of those who still persist in maintaining a slightly sentimental interpretation of human nature, there is one voice that speaks out clearly and distinctly above the din. That is the voice of Lewis Mumford.

Reading his books gives one the feeling of a cool breeze blowing across an open porch on a hot summer day. But one should not forget that cool breezes sometimes result in pneumonia and certainly they breed no good in this case if one is determined to hang onto his pet illusions. One cannot read Mumford without having his liberal presuppositions severely jolted, and such jolting ought to lead one to readjust the springs in the seat of his learning. That is what happened to me, and I think it ought to happen to a lot of other liberals.

One of the first things needed is that we of the "liberal" tradition should be certain what we mean when we call ourselves by the name "liberal." Our tendency is to use the word liberal as we use so many other words (e.g. democracy, liberty, communism) as though it has a commonly accepted meaning, accessible and having the same objective reference for each person confronted with the symbol. In theological circles (and where else are there more flagrant illustrations of this tendency?) a common example is the glib statement of many sophomoric liberals, who have just discovered that not to believe in the traditional doctrine of God is a mark of advanced thinking, that the controversy over "humanism" is now a thing of the past, that no enlightened person worries over it anymore. The truth is that most people have not even heard of it yet. And the same thing is true of our peculiar source of intellectual pride, liberalism. Essentially to use this term means to associate it with an assumed opposite, "fundamentalism" or "conservatism." In the last analysis this reduces any of these terms to a speech reactive, non-objective use of symbols, expressive of fundamental "climates of opinion" or attitudinal preference spheres, reducible finally to the common denominators; "I like this," or "I *don't* like this." We liberals need to take a lesson from the logical positivists, even though

we may refrain from joining the "society for the prevention and destruction of Aristotelian logic."

The climate of opinion of liberalism is primarily, as Mumford says, that of "hoping for the best" . . . (with) . . . a total incapacity to face the worst." Thus does it exist on the edge of the abyss of human degradation; "on the brink of what may be another Dark Age, . . . and . . . continues to scan the horizon for signs of the dawn. Having been, since the renaissance, gradually painting himself into the corner by the door, the liberal persists in believing that when he opens the door it will not be a closet. Much as the prevalent liberalism prides itself upon its objective analysis of society and human nature in terms of "social behaviorism" it still lives in the sunshine of Rousseau's noble savage, essentially good but corrupted by sinful society. Its dangerous fallacy is that it thinks itself ethically superior, because it does not believe that all attempts at justice, righteousness, and love are corrupted by the human will-to-power. It has not yet learned the lesson taught by its foremost disciple, (or should one say teacher?) John Dewey, who, in *Human Nature and Conduct* asserts that justice, righteousness and love never exist existentially since they are abstractions. It does not, in its admirable passion for humanity make enough distinction between believing in justice and righteousness as *ends* and seeing them actually realized. Surely the present world condition convinces one that "sin" is not the anachronism that Harry Elmer Barnes asserts it to be. Simply erasing a word from our vocabulary does not eliminate the behavior it was intended to describe. Contrary to the current doctrine, one does not "eliminate the negative" by "accentuating the positive," any more than throwing gasoline on a fire will put it out, simply because it is a liquid. There is no more serious example of "black magic" than this.

Liberalism must dissociate itself from this shal-

low sentimental optimism that substitutes (apparently) the *emotion* of desiring good things of man, not yet achieved, for the substance of these things realized elsewhere than in aspiration and imagination. If it does not do this then liberalism, if not religion, is as Freud said, "the universal compulsion neurosis of mankind." But it must do more than this. It must be separated from the perversion of true pragmatism which answers to Mumford's description, as follows, "the very people who claimed most loudly that science had no rise for norms, believed in blind contradiction that science would eventually provide all the guidance necessary for human conduct. Those who simply "knew how" would also know "why" and "wherefore" and "to what purpose." But it is *not* so, and unless liberalism realizes it, the attempt at a "religion as intelligent as science" will be an empty mockery. If you want to remain a comfortable middle-class "liberal," *don't* read Lewis Mumford!

Your Religion — Curse or Blessing?

Sermon by IRVIN E. LUNGER,
Chicago, January 28, 1945

What about your religion? Where did you get it? Is it really yours—part of your very life? What is its effect upon you? Is it important or inconsequential in its influence? What is it—really? Is it a living thing—growing, maturing? Are you satisfied with it—excited about it?

Few of us give serious thought to our religion. Rarely do we examine it with honesty and deep concern. Have you done so lately?

Frank reflection upon our religion will reveal to some of us that it is something that 'just grew'. We were never deliberately a party to its growth. We never consciously cultivated it. Both the good and the evil in it are accidental. Others, reflecting

upon their religion, will discover that it is not and never has been theirs in the deepest sense. They have had a religion but it has been someone else's religion received as a legacy or arbitrarily claimed. They have a borrowed, second-hand religion. Still others, upon earnest scrutiny, will realize that their religion is a soulless thing ordered and fashioned by them about limited desires. Religion, they will discover, is something they themselves created willfully and without humility.

In the hour of decision and in the day of tragedy, religion will offer no help or consolation if it has grown wild, if it has been borrowed or if it has been created by mean desire. Times of decision and moments of tragedy are here! What about your religion? Is it proving to be a blessing or a curse?

I

Be assured that religion is not necessarily good. It is oft times bad. Bad religion conspires against both man and God. It vies for its place under the sun. How may good religion be distinguished from bad, you ask? How may we know whether our religion will bless us or rise up to curse us in time of need?

We may find the answer as we strive to meet several searching questions. First, what is deified—what is the god of our religion? Second, what is the relation which exists between us and our god? Third, what is the relation which our religion idealizes as the proper one for us and our fellowmen? Fourth, what is the ultimate result—the certain outcome—or our religion? Reflect upon your religion in the white light of these queries.

II

Bad religion is a curse. Is your religion bad? Yes—if it deifies a man, a race, a nation, an ideology or a single value.

I make bold to assert that a religion which puts either Hitler or even Christ himself in the place of

God falls short of being good religion. Hitler in our time has laid siege to the Holy of Holies and claimed God's power in his own name. Christ in his time never claimed to be a god or *the God*. He gave himself that men might the better know God, the father of all. Any religion which deifies Jesus at the expense of glorifying God suffers sad limitations. It is bad.

Any religion which deifies one race—white, yellow or brown—will curse not only those who profess it but all mankind as well. There is no super-race. No race is God. God is above race.

Furthermore, when one nation—no matter how noble its designs—usurps the place of deity, a religion of nationalism is spawned. Patriotism is a deep and creative emotion. Yet it can work for God only so long as it resists the temptation to claim God's power. Yielding to such temptation—as nations have done oft times in the past—and in our own time—means disaster. God is above every nation—no matter how enlightened. No nation may supplant God and live. Nationalism is bad religion.

Ideologies—patterns of thought—are servants not masters. When they aspire to become masters or are exalted to deification, they breed bad religion. No philosophy or organization of ideas is worthy of man's highest devotion. Upon those who deify an ideology and create from their devotion a religion, a curse shall fall.

When single values—no matter how worthy in themselves,—are deified, all values suffer. God is more than a single value and to cast any one value in the divine mold is to hazard all values. To glorify either might or meekness as the supreme value, for example, is to establish a dangerous cult—to encourage bad religion.

Half gods—as the object of one's highest devotion—bring a curse upon religion.

Is your religion bad? Yes—if the relation which

exists between you and your god calls for less than the best of you.

Does your religion demand blind, unreasoning obedience from you? Do you obey your god as a slave his master—with fear and trembling? Does it involve only limited use of your intelligence and permit only partial use of your spiritual powers? Is your highest deity content with a sentimental and safe devotion on your part? If so, your religion is bad.

Woe unto you if a half-god occupies the seat of power in your Holy of Holies. What happens when this occurs? Listen to Dr. Frank, nazi minister of justice, ‘Formerly we were in the habit of saying, ‘This is Right or Wrong.’ Today we must put the question accordingly: ‘What would the Fuehrer say! This is the categorical imperative to which German life must henceforth conform.’’ In Christianity, as well, when the relation between God and man which is exalted calls for unreasoning obedience to an injunction arbitrarily enforced by “Thus saith the Lord,” beware! Only half-gods demand servile obedience. Reject their claim!

Is your religion bad? Yes—if it calls for a relation between you and your fellow which violates the human spirit.

If your religion invites human relations which are destructive of human life and spiritual values, it becomes a curse not a blessing. Half-gods welcome strife in the name of religion. They urge their followers to make bloody war against all who differ from them. Nietzsche once declared, “The sight of suffering does one good; the infliction of suffering does one more good.” What fearful suffering has come because one nation has deified itself and turned upon all who question this deity!

Even Christianity—in its zeal for converts—ordered torture and death for non-conformists. To inflict suffering upon all who differed became an

exalted virtue. Religion becomes evil when it seeks to destroy what it lacks—patience and wisdom to save.

Is your religion bad? Yes—if it fails to make for the enrichment of life.

Consider the fruits of your religion. Reflect upon its results. Does it bring forth a deeper understanding of the meaning and purpose of life—or does it pervert your life and that of all humanity? That religion is bad which results in the glorification of a man, the exaltation of a race, the domination of a single nation, the violent propagation of a particular philosophy, the deification of an isolated value.

It is bad if it does not undergird life, increase its meaning, broaden its vision, unify its striving.

Is your religion bad? Is your god a half-god—unworthy of your highest devotion? Does your relation to your god bless your life—releasing latent power? Does your religion make you a help or a hindrance to your fellows? What does it promise as its greatest gift to you—life or death?

III

Religion can be good. It can bless instead of curse you. Resolve that it shall! You can know God. You need not worship a lesser power. To know God there must be desire so to do, intelligence with which to seek, love with which to respond, patience sufficient for the long quest.

When men fashion their gods with their own hands, their religion is doomed to inadequacy. When men seek God, they will find Him. "Seek and ye shall find," are familiar words of assurance.

Of course, you can never know God completely—even Christ, the one by whom our finest insights into the nature of God have come, did not. However, you can know God completely enough to find assurance in Him. In truth, justice, mercy, beauty, joy, righteousness and freedom, men find God. These are facets of His being.

If your god is less than the best you know—less than truth, beauty and goodness—beware. If your god is merely the symbol of what you do not know, rather than the symbol of all you know of goodness and more, beware. Be certain that your god is God.

Because you know the God of the ancient prophets, the God of Jesus, your religion can be a blessing.

You can experience the glorious fellowship which follows the discovery of God. Christians know—through Christ—that a man stands in relation to God as a son to his father. Not blind, unreasoning, slavelike obedience characterizes this relation. “You are co-workers with God” the early Christians heard. Consciously making common cause with God, men discover the power which is joined with their own strength. Human intelligence and love—these are brought into creative interplay with all that is God in life. Each man in his own way, in his own vocation, may work with God. Thus, be assured that your religion is good if you sense the responsibility and opportunity which is yours through voluntary dedication to cooperation with God for the sake of all humanity.

Not fear but love becomes the dynamic men experience when they find God and place Him in the seat of highest honor. Religion—made creative by this love—is a blessing.

You can know the joy of working constructively with your fellows. Religions with half-gods invite ruthlessness toward all who differ. Religion which honors God and man in partnership seeks to help those who differ to grow in the understanding of life’s meaning and promise—to emerge into a growing and cooperative fellowship dedicated to mutual enrichment.

Good religion seeks to cultivate these relationships among men which are brotherly and honorable. To the end that all men may recognize their common humanity and make common cause for righteous-

ness, good religion is dedicated. If your religion causes you to love other men—even your enemies—enough to seek their redemption and your own in a single process, it is good. It will be a blessing not to you alone but to humanity.

You can enjoy the fruits of good religion. Why should you, therefore, deprive yourself of sharing in them?

Religion with God as the object of highest devotion, with love and mutuality characterizing both the relation of man and God and of man and man, endows life with a sense of dignity. The worth of man is exalted through the divine-human kinship and through the conscious participation in the salvation of the world. It blesses life, too, with a sense of possessing limitless reserves of power within and beyond the self. There is infinite joy, too, in the faith that through making common cause with God man lives in the assurance of the ultimate triumph of truth, justice, mercy and righteousness in life.

No enumeration of the rich results of good religion and no recounting of the certain achievements of its expression here could be adequate or inclusive. Let it suffice that good religion promises a blessing which “passeth understanding”—and let each of us seek its high reward.

Bring to this church your religion—however good or bad it may be. Here you will find help in establishing it on more reasonable and realistic foundations. Here you will find aid in your search for that God with whom your life can be shared in cooperative enterprise. For here is a company of men and women who seek the blessing which only Christianity—at its best—can give, who are dedicated to the achievement of maturity in religion, who seek “to do justly, to love mercy, and to walk humbly with God.” Join this company and share with it your faith and fullest consecration. You will find your religion an increasing blessing to you and to your fellows.

Prejudice — Threat to Democracy

By STERLING W. BROWN

*Associate Director, Chicago Round Table of
National Conference of Christians and Jews*

Straight athwart our pathway toward a world of peace and plenty stands prejudice blocking the way to freedom for persons and nations. Denying all political, ethical, scientific, and religious values that are indigenous to democracy, prejudice has debilitating effect both upon its carriers and its victims.

There are many types of prejudice. The word means to "pre-judge"—to make a judgment without the facts, therefore, to make a false or warped judgment. Race prejudice, class prejudice, religious prejudice, economic prejudice, and various combinations of these are the prejudgments we make.

It is not enough to answer prejudice by giving facts that deny specific accusations. Prejudice leads to hate and bitterness. Violent hatred may become a mental disease that calls for treatment and not argument. But, as in the case of other diseases, prevention is more effective than care. "Being down on what you are not up on" is an apt but not an exhaustive description of prejudice. Therefore, knowledge is the basic but not the only remedy for this popular sin.

Individuals are not born with prejudices—religious, racial, or social. Prejudice is a product of social experience. The only inborn characteristic is the fear of strange and different groups—fear of the unknown or dislike of the unlike — known as "xenophobia."

Suspicions and antipathies are passed on from generation to generation through the media of social relationships, ignorance, or false education. Through our social conditioning by the primary groups to which we belong, we become conditioned toward members of groups different from our own.

The terms "in-group" and "out-group" are often used in characterizing these relationships. An individual thinks of the "in-group" as "my group," the group "whose members I know, whose ideals and purposes I share." In contrast to this he thinks of the "out-group" as "those who are strangers, foreigners, and sometimes enemies because their traditions and purposes are different, and in some cases antagonistic to *my* group."

A person uses the pronoun "we" in referring to relationships of the "in-group." He says: "We believe," "we contend," "we object," or "we demand." The "out-group" attitude is exhibited when he changes to the third person pronoun. He separates himself from the group in question and says, "They believe" or "They think." A person is usually responsive to appeals from his own group, but untouched by those of the "out-group."

Thus our minds are conditioned in certain patterns as regards various groups and those which are different we see as "queer" or "bad" or "inhuman." At the same time we overlook the same traits in our own group. If we were not sensitized as we are, we would pay no more attention to undesirable traits in members of other groups than to those same qualities in our own.

Groups of people naturally "stick together." They are motivated in these activities by the struggle to maintain or to achieve status—economic, social, and political. It is believed by some that all racial antagonism is based upon the economic struggle. Certainly it is a dominant factor. But to over-simplify the problem by saying that capitalism is the source of disturbance, and that with its demise all racial prejudice will die, is to underestimate the complexities of human relations. Furthermore, the theory makes for inaction in the face of mounting tensions and can only issue in pessimism and frustration.

Historically, the slave class in nations generally began as a conquered people, or the fragments of various conquered peoples. They were prisoners of war. Their children and descendants were not assimilated into the social life. Badly clothed, poorly housed, and lacking educational opportunities, they found their morale and mentality deteriorating or remaining static. Being deprived of self-respect, forced into attitudes of inferiority and servility, they were subjected to arbitrary, brutal, and humiliating punishment, lest they might dream of revolt and escape.

The dominant group also suffered from such practices. The masters became arrogant, callous, vain of their economic advantages. Under these circumstances they could hardly doubt that they were inherently superior, and to a certain extent the enslaved people accepted this view. Even in a country based upon political democracy, the dominant group builds up a case for holding minority groups in positions of limited opportunity.

Old prejudices are retained and new ones developed to justify this action. Among other things, jobs, political power, residential "priorities" and social prestige are at stake.

Another source of prejudice is the exploitation by professional "rabble rousers" who line their pockets or otherwise further their own purposes. After the last war promoters of the Ku Klux Klan employed current prejudices and revived old ones to further their own ends. In one community the Klan was anti-Catholic, in another anti-Jewish, and in still another anti-Negro. The Klan mind was the result of a medley of motives. Here it was an attempt to find adventure in a gaudy ritual. There it was an honest, but unintelligent and un-American effort to uphold law and order by lawless means. In its most characteristic activities it was an effort to unite Protestantism and racism into a crusade of fanaticism.

It is quite significant that prior to 1933 there were no organized anti-Jewish groups in this country. But between 1933 and the outbreak of the war more than 500 hate groups were organized, all of them being anti-Semitic. That this movement was largely motivated by what was going on in Europe is clear now. It has been revealed that much of the literature distributed by these groups was published and paid for by the German government.

While there is little doubt concerning the influence of Nazism and Fascism in stirring racial and religious prejudice in this country, it is all too easy to lay the whole burden of blame on Hitler. Undoubtedly such instigators as the Native Fascists have created much mischief and their danger to the unity and peace of the world should not be underestimated. But the wartime industrial situation, with its strains and tensions, is in itself enough to erupt into riots even without Axis intervention.

The mass movement into industrial centers furnishes the material for friction. Uprooted and restless people are hurled in competition against one another. Inadequate housing, poor transportation, and overcrowded recreational facilities aggravate the restlessness. Tolerance, usually acting as a check on discrimination, finds itself strained to the breaking point. The smoldering embers are fanned into flames. The amazing thing is not that we have had a half dozen riots, but that millions of workers do get along more or less harmoniously under trying conditions that are charged with tension.

In the present war Americans are fighting alongside of men of all races and faiths, but racial and religious prejudice is not only a "hot" issue in this war, it is an explosive issue on the home front. Intolerance, abuse, name-calling discrimination because of differences of opinion in politics or business as well as because differences of race, color, wealth, or degree of culture are treason to the demo-

cratic way of life and a potential threat to the establishment of a just and lasting peace.

toleration is a sound doctrine for everything except intolerance. Well should we have learned the lesson that there must be no compromise with totalitarianism if we expect democracy to survive. No one of the Four Freedoms is valid for those who use that freedom to take away the same freedom from others. This is just as true for the whole world as it is for our own land. Applying Lincoln's phrase to a wider scope, "The world cannot exist half slave and half free." In terms of democracy we cannot tolerate the persecution of a race, nationality, or faith.—*From the Christian Advocate*, February 8, 1945.

Why Work for a Ph.D. Degree

By CARTER E. BOREN, *Chicago*

More Disciple ministers should get Ph.D. degrees. If religion is as vital an element in human living as the Christian ministry proclaims it to be, it should be undergirded by the highest intellectual understanding. "Brains in religion" is, furthermore, in keeping with true Disciple tradition.

Developing Intellectual Leadership

The Divinity School in which I prepared for the ministry in M.A. and B.D. work has always insisted by its doctrine and practice of education that the minister should be an intellectual leader. That has made its impression upon me. It has been said that I do not need a Ph.D. if I am going to preach. If it is inadvisable for a minister to get this degree, then it is inadvisable for the Divinity School of the University of Chicago to have "scholarly work as the breath of life in its nostrils" for the B. D. work, or to be reluctant to introduce more and more of "practical disciplines and skills" into its theologian education.

The church has too often hindered its place of leadership by its unwillingness to be versed in the highest sense of intellectual understanding — thus it fought Galileo, burned Tyndale and numerous others whom we reverence today as among the great leaders of mankind by reason of their intellectual contributions from the realms of science, languages, and other fields of knowledge. The ministry that is composed of intellectual leaders will make the history and task of the church more respected before the world, because the church then, too, will see through eyes that have been informed.

If the development attained in securing a Ph.D. will destroy the value of my M.A. and B.D. education for the ministry, rather than enhance it, then the M.A. and B.D. were not of great value.

Are there not different levels of training and intellectual development on which work in the ministry can be performed? Those levels are in America today ranging all the way from the uneducated, inspired layman who has grabbed his Bible and dashed suddenly forth with no forethought nor training whatsoever, to the few Ph.D. ministers. Assuming that a minister can choose to perform his work on the level of the untrained layman, or the levels of an A.B., M.A. or B.D. graduate, I make my choice for the doctorate.

It has been said that this advanced learning will make me abstract and take me away from the level of the people. There is that danger, but it need not be so. As a minister, I want not only to perform priestly functions, significant and enjoyable as that task is. I want also, if possible, to be a prophet! I think that getting a Ph.D. (in history) will not make me prophetic, but if I have any bent of ability and character in that direction, this further broadening of learning, with its larger understanding of the relationships of historical events, human nature, and world cosmos, would seem to be indispensable

to the true greatness of a prophet. Can one be a prophet without seeing as many of the relationships as possible that exist in such a more encompassing world point of view?

To know John Locke's "Essay on Human Understanding," to read it and study it, does not mean that I am greatly concerned about preaching this to my people. But to understand the scientifically attested truths of that essay and their significance for my own understanding of how one is able to know some things, gives to me a deeper confidence about my universe and the people with whom I work. It also affords me a practicality in a method of learning and approach to various problems to which I want an answer.

I think that I have chosen a method for earning the Ph.D. which will make for a significant career in the ministry.

Following a Plan

When I left the Divinity School with my M.A. and B.D. degrees to take a church which had already called me, I was determined to return within five or six years to complete the Ph.D. work. I am sure that this original determination was the chief cause for my return. To have pursued the Ph.D. immediately following the attainment of the M.A. and B.D. degrees might really have taken me too far away from a consciousness of the minister's real task—too far away from an awareness of the actual problems to which a minister should relate his work and training. But returning as I have, following six years of work in the ministry — four years as minister of a typical urban, liberal, aristocratic church, one year as a chaplain in the U. S. army, and one year as minister of a conservative, lower middle-class church — surely I can raise the level of my services in the ministry by further graduate work. A deep consciousness of these experiences is with me as I make preparation for this degree.

Furthermore, all ministers who are at their best do more in their studies than prepare sermons and read miscellaneous. Every minister should have some subject of systematic study and investigation for each year, or various seasons of the year. Phillips Brooks had a special course of study to which he devoted himself each year, not to speak of a vast amount of miscellaneous reading and studies. For several years, intermittently, he made a study of Mohammedanism without repetition of bibliography at any time.

A tremendous amount of preparation can be made toward one's Ph.D. work before returning to complete it. In my own case, having completed the necessary residence requirements of the University of Chicago for any degree during the time of the M.A. and B.D. work, it is not even necessary that I be enrolled in the Divinity School at all for this work. So, if one is wise, one should not necessarily have to spend but little time enrolled in school again, if any, to complete work for this higher degree. In six years absence one should be prepared for the principal part of the examination. Some ministers teach elective courses in their church schools each Sunday with members of the class drawn from all classes as a kind of teacher training class. This work can be preparation for the advanced study.

By pursuing this method of getting a Ph.D., a minister's career might even be lifted from a life of mediocrity. If, in making adjustment during his experience of pastoral work, much time (too much) were given to administrative details, community work and fill-in speeches for other people's programs which limited too severely his own time for systematic investigative study which makes the minister truly great and lasting in his work, then a return to the Ph.D. work will certainly fill up the gap of lost reading, and require again the devotion to systematic study.

Doing the Research

Getting a Ph.D. can enhance a minister's career by making his ministry wider through writing. Advanced training will give him a method of research for discovering worthwhile subjects in his area of experience about which he can write. With this method of research at his control, he could make valuable contributions in the history of the church, or American religious thought-life under his purview. With the historical method he could write an objective, accurate, acceptable history of his city, local church, or movements of thought in his state. And in this respect, having lived with the people, he could, with his objective method, write with more understanding and truer characterization of the people than the research professor who leaves his ivory tower and visits a community for a six months un-participated look upon their life and thought. The method of research and training received in securing a Ph.D. degree is likely to be the only inspiration to reproduce such results.

In our day, respect for the voice of the preacher will be enhanced if he has become a citizen of the world by his understanding of the cultural pursuits of life as it has been lived over the world and throughout the ages.

It Was Unusual . . .

By CHAPLAIN HARRY J. BERRY,
Headquarters 788" AAA, AW, BN.

It was a dreary Monday afternoon when we received orders to move from the Western shore of France into Belgium. The distance was more than four hundred miles, and our orders were to make it by Wednesday night. Monday was a hectic day. Throughout the night the noise of packing, the confusion of last minute preparation, irritated voices

of men tired and exhausted by long hours of constant labor, never died away. After a short time of cat-napping we were up at two the next morning as our jeep was to lead off at three o'clock the Battery B serial in the convoy.

The long line of vehicles began to roll over roads wet and slick, with wind-shields soon covered by drops of muddy water. At a steady gait we marked up mile on top of mile through town after town which had been practically reduced to rubble during the invasion. About the middle of the day we turned inland to which depth destruction had not reached. Here we began to see the beauty of France. During the late afternoon we came to the Seine—beautiful Seine! One can understand after seeing it why the French love it. For ten miles we travelled up a beautiful valley by the edges of its sparkling waters, and then crossed it on a pontoon bridge. We spent the night in Les Thilliers in a muddy field standing in water. My assistant made his bed on a cot by the side of the jeep, I curled up on the back seat, and Lt. Brown, Battery B Commanding Officer, on the front.

Morning brought a heavy fog; driving was difficult; road markers were indistinguishable, which made progress slow. Uneventful was the crossing from France to Belgium. By late afternoon we came to the vicinity of our new location. Night had settled over the landscape as we pulled into a grove of chestnut trees whose sheltering limbs became our bivouac protection. In the small Belgium town where our Headquarters was located there were two theaters. Arrangements were made to conduct our religious services in one of these. Amazement was expressed by some of the inhabitants that we would go to a theater for religious services.

All went well for several Sundays, then it happened. Chaplain J. W. Sprinkle, with whose Battalion we were cooperating in this enterprise, was

leading the worship service. I heard it first as he lead the singing—"ugh, ugh, ugh." According to his own custom he knelt before the altar to pray. The grunts were more pronounced and most embarrassing. I had asked Harry W. Miller, an excellent baritone, to sing a solo for this worship service. He selected for his number one of the grand old hymns of the church. In the midst of his rendering, the grunts became interspersed with little squeaks and squeals that were distinctly audible above the strong, clear, resonant tones which filled the auditorium.

I rose to speak amid a burst of "ughs" and "whees" which came directly from beneath the floor on which I was standing. Thinking that such an unusual happening deserved some type of explanation, which would relieve embarrassment and save the service as an hour of devotion, I ventured to remark, "I have conducted services under many trying circumstances; in the mud of Louisiana maneuvers, in beautiful camp chapels scattered across the United States, from the back of reconnaissance cars, along the shores of the Gulf of Mexico, among the scrubby oaks of central Long Island; but this is the first time that I have ever preached accompanied by the melodious vocal chords of a pig!"

My own personal embarrassment was increased, however, when the blank expression on the faces of the audience let this thought flicker through my mind, "What if some one is hard-of-hearing and thought I was referring to Miller!" Oh! My! May I be forgiven!

Financial-Secretary's Page

By A. T. DEGROOT

There is an honored gentleman whose friendship I cherish, and whose wisdom is proven. He lives in the hinterland of The People at Troy, N. Y., and is denominated Charles M. Sharpe. He opines, "I seem to sense a certain falling off in poetic inspiration upon the part of nearly all recent contributors. I am, in fact, saddened by this spectacle. This superinduced melancholia is possibly the secret of the drying up of mine own formerly gushing geysers. Would it not be well to alter somewhat the tone of your column, for a season, just to allow the souls of these singers to catch up with their bodies?"

John Ray Ewers of Pittsburgh, never exactly a shrinking violet in the garden of correspondents, is less subtle in his parallel comment. Quoth the raven city brother: "Migawd! It's bad enough paying the two bucks, without having to read the stuff called 'poetry'."

All of the above is to the good, for it gives me a chance to catch up with reporting many prose communications that reflect solid appreciation of the value and function of the *Scroll*. Lt. John W. Stewart, Chaplain in distant places, who relates how the World's Greatest Religious Magazine has followed him about the globe, adds, "The issue which has just reached me is for the month of November. I am quartered with another minister of our brotherhood. You have no idea how much fun we have had pouring over the various articles, and what long discussions have evolved therefrom."

My latest epistle from Clifford S. Weaver, McKinney, Texas, was rejoicing over a special offering by his church to the Dallas Home, amount \$1419. Raymond Swartz of Cape Girardeau, Mo., reports a growing postwar building fund, and plans for a new electric organ by Easter.

Another chaplain who has found the *Scroll* an invaluable link with brotherhood life and thought is Richard Pope, who writes from Camp McQuaide, California. Testifies Louis Mink of Youngstown, O.: "I can live without the enclosed two bucks, but would miss a lot without the *Scroll*." Other expressions of much the same intent have come from Lester McAllister of Indianapolis, Ind., and Earle Barclay of Coggan, Iowa. We have added five new memberships from the latter state alone during the past month.

A letter from Dr. Lacey Leftwich, now teaching sociology at his alma mater, Culver-Stockton College, Canton, Mo., reminds me of a pleasantry recently when I was a guest of Dr. W. E. Garrison at his club in Chicago (the Cliff Dwellers, of which he is president). The sculptor, Mr. Hibbert, was at our table and, learning I was from Des Moines, asked about the catfish supply. I replied that Canton, Mo., was a prime spot for enjoying so succulent a dish—at which my host warned me loudly. Be careful what you say, that is Hibbert's home town! The funny (?) finale is that Canton's only hostelry formerly serving the choice morsels in question to the public has closed, because it is selling the full catch to Chicago and way stations!

The 49th anniversary of the Campbell Institute will be recognized in the annual meeting to be held in Chicago, July 30 to August 8, 1945. That will also be the week of the Pastors' Institute at the University of Chicago.

In the article on *Evangelism* in the February SCROLL, page 173, Dr. Forrest asks that the follow reference be inserted: A. W. Blackwood, "Evangelism in the Home Church."

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The Psychology of the Disciples*

By E. S. AMES

It is my conviction that the psychology of religion is destined to be revived in the future as a subject of scholarly inquiry and of class room study. After a promising beginning about the year 1900, and a productive period of twenty years or so, it went into eclipse with the rise of neo-orthodox theology which had less interest in the study of human nature, and less faith in scientific research, especially concerning religion. But that darkness will pass again and devout men will resume the task of understanding man as well as God. When this psychological inquiry is resumed, it will probably be more in the line of social psychology which had already given promise of throwing much light upon many religious problems. Rich materials are available for this purpose in the developments of various social sciences, particularly in anthropology and sociology, in economics and political science.

There is truth in the saying that man's mind is shaped by what his hands work in. This may be illustrated from the three epochs of Disciple history. These three epochs are characterized by different environments, economic conditions, and cultural atmosphere. The psychological traits vary accordingly. The first was the epoch of the pioneer days of the frontier, the second was that of evangelistic expansion and organization, while the third was marked by reconstruction demanded by the passing of the frontier, the growth of cities, and the cultural changes due to rapid development of the sciences and technology. Each of these periods invites critical review and interpretation, in much more

*Address for the Disciple Ministers of Central Kentucky, at Lexington, May 13, 1945.

detail than can be made here.

The first period may roughly be dated from 1809 to 1865. It followed the revolutionary war and was marked by great immigration from the old world and by the opening and settlement of the central and western parts of the United States. The Disciples of Christ arose in the new region of southwest Pennsylvania and West Virginia. Their leaders came, three of them from Scotland and brought with them the religious background of Scotch Presbyterianism, and Barton W. Stone came with much the same Presbyterianism in the not very different world of the early days of Kentucky.

These highly educated leaders were conditioned against the bitter warfare and waste of sectarian divisions under the influence of the religious background from which they came, and specifically by the clear call to a union of fellowship so urgently advocated in the *Declaration and Address* of Thomas Campbell. The individual temperaments of the leaders were manifest in their attitudes on the subject of union. Thomas Campbell was himself an irenic spirit. He *felt* the evils of division and his warm heart passionately longed for union among God's people. Alexander Campbell conceived it more intellectually and formulated the doctrine of it in more logical and systematic form. Barton W. Stone blended both the emotional and doctrinal aspects of union in his fiery evangelistic zeal. Probably no one of them would have been able to inaugurate a lasting religious movement. The dream of the elder Campbell needed the thought structure and the literary propulsion which his son Alexander contributed, and the evangelistic zeal of Stone gained conscious direction and eventuation toward union by the *Declaration* of Thomas Campbell and by the biblical scholarship and the dialectical skill of Alexander Campbell's eloquent writings and speech. All realized the great opportunity offered by the new country for carrying forward the new religious re-

formation which they sought.

Life on the frontier emphasized the need for certain psychological traits. It required self-reliance, initiative, and free adaptability, together with neighborly cooperation between individuals. All of these qualities appeared in the personalities of the Disciples of Christ. They made, in these respects, a striking contrast to the prevailing Calvinism. In clearing the forests, fighting Indians, building cabins, and securing food they had to depend upon themselves. Even the Calvinists could not always maintain consistently their doctrine. The story is told of a pioneer minister of this faith who, as he swung into his saddle to go out upon his preaching circuit, was observed by his wife to be taking his rifle with him. As she was about to bid him farewell she remonstrated with him about the rifle and said: Now John you better leave your rifle at home. You know if your time has come there is nothing you can do about it. Yes, Mary, he said, but what if I meet an Indian whose time has come?

The political experiment of the country made a vital contribution to the new type of religious thought and practice. Politics and religion for the Disciples moved together in emphasizing individualism and union at the same time. This was the meaning of democracy. It released men from the overhead authority of government in the state and also in the church. The Disciples were as conscious of throwing off the yoke of ecclesiasticism as they were of escaping from the domination of monarchy and aristocracy. They realized the need of law and order in the state and in religion but they endeavored to establish these through the free choice of individuals under the guidance of constitutions subject to their own interpretation and amendment. In the political order they had the Constitution of the United States, and in the Church they had the Bible as their constitution. Both instruments were held to involve the dignity and worth of the indi-

vidual man. Both recognized his freedom and his responsibility. The state and the church were voluntary associations which allowed and promoted freedom and guarded the rights of their members. Both sought to magnify the common will of the people constituting society, and this common will was to be ascertained by the vote of the majority of those participating. The utmost freedom of opinion and speech was encouraged within the limits of loyalty to the constitution. Education was at once seen to be indispensable to the adequate operation

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of both constitutions, and therefore the establishment of schools became essential to both political and religious democracy. Also the publication of books and journals became a natural and important means of public discussion for the enlightenment and persuasion of those who voted.

How novel this experiment in these democratic procedures was may be seen in the scepticism with which they were regarded. Those accustomed to the old systems could not believe that stability and lasting order could be found through the participation of all classes and conditions of men in the secular affairs of politics, and much less in religious matters. Only chaos was predicted for these unprecedented ventures in the most important areas of human life and welfare. The state, it was argued, had always needed a strong hand over it, and the church had always required a creed for its security.

Democracy for the Disciples of Christ meant revolt against ecclesiastical authority and against man-made creeds and against undue exaltation of human leadership. Their movement must not bear the name of any man, however great. Consistently they have refused to be known as Campbellites although that designation sometimes still identifies the group more easily than any other name. This is a point at which the idea of using any or all the

terms found in the New Testament to apply to the churches and members has led to no little confusion. Congressman Champ Clark, an ardent member of the Christian Church in Missouri, once said to a well known minister of the church: "The statistical reports give the number of Disciples as a million and a half, but if we had always used the name Campbellites, there would now be three millions." The rejection of all human names was a direct expression of the determination to obey the divine constitution, the New Testament. It was the same principle that led to the rejection of all creeds. These were man-made. They must not come between the believer and the Word of God. Yet it was recognized that the individual must be free to read the Bible for himself and the Disciples accepted the common Protestant principle of the right of private interpretation of the Scriptures. They labored faithfully to find the true meaning of the sacred writings. Alexander Campbell brought all his linguistic ability and training to the task of finding the precise meaning of words and texts. He and other scholars believed they had discovered beyond question the main teaching of Jesus and the Apostles especially with reference to the nature of the Church and the steps necessary to enter its fellowship. Much of the thinking and conviction of the Disciples had to do with this process of initiation into the church. They rejected the idea of infants being born into its membership, and held that the records of the faith and practice of the early church made it clear that only those persons who had reached the age of accountability and voluntarily chose to do so were received as members. The age long practice had been to demand assent to a formulated creed as the first step toward membership and the salvation which it implied. The Disciples held that this requirement belittled the Bible as the divine Word and put in its place the formulae men had made. They sought to overcome the variations

in practice at the door of the church by finding the divinely prescribed steps concerning which there need be no conflicting opinions. The constitution of the United States made it clear how an alien could become a citizen of this country, and surely the constitution of the spiritual country would be just as clear concerning the terms of achieving citizenship in its domain. To doubt this would be to question the ability of God to make his will known in his revelation. This was the one place where human opinion should not be the criterion. Only a definite, authentic, divine prescription would suffice and this the Disciple leaders sincerely believed they had found. It was so evident to them that they could not understand why it was not more readily accepted by all who heard their proclamation of it. Only ignorance or perversity could explain resistance to such obvious truth. In this situation the path of duty was plain. The divine truth must be set forth. If any one could be saved through any other way it must be through "the uncovenanted mercies of God" but of these uncovenanted mercies nothing was revealed or capable of being known. Certainly they could not serve as a basis of agreement and union among Christians. Here was an occasion of tragedy in the history of the Disciples. They professed the right of private interpretation for individuals but could not find a way to bring these private interpretations into accord. They almost found the solution of the difficulty by allowing freedom of interpretation on nearly every other problem. This was allowed in respect to the nature of Christ for they held that faith in Christ did not require any metaphysical or theological view of his person and work. No one doctrine of miracles, of the future life, of angels, demons, or of the state of the dead was required. Not even any doctrine of the nature of God, of creation of the world, or of providence was demanded. On such matters every Christian might have freedom to think and specu-

late for himself, though speculations of this kind were not thought to be profitable.

The consequence of this impasse concerning the conditions of entrance into the church has been a deep going rift within the ranks of the "reformers" themselves. On the one hand it is contended that not only the steps into church fellowship are prescribed but that the whole pattern of the church is given and must be restored; while on the other hand those who believe in granting full freedom for honest interpretation argue that even the terms of 'primary obedience' must be included in the sphere of things subject to differences of understanding. Today the Disciples stand between these two types of thought, between the restorationists and the conscientious progressives. The final test of these two trends in reference to the historic ideals of the Disciples is their power to generate full and free fellowship among their followers. Can the Restorationists, with their demand for uniformity in the initiation and operation of the Christian life, based upon the teaching of Scripture, attain a fine spiritual fellowship among themselves and win others to it? Or must they tend to divide to the degree to which they insist upon the acceptance of more closely defined doctrines and practices as divinely required of all genuine believers? Or can those who base their fellowship with one another upon their common loyalty to Christ and to the spirit of the New Testament however they may differ on matters of interpretation and historic doctrines,—can they develop a comradeship in service and practical Christianity which will bind Christians closer together and unite with them others who respond to their appeal? Sometimes it seems as if the Disciples, in the more inclusive meaning of the historic movement led by the Campbells, Stone and Scott, represent a social group which has a divided personality. They suffer more and more from what is known as schizophrenia. The disorder grows more

acute. The patient dislikes to have the symptoms noticed and discussed. Each half of him tries to disown the other half, or endeavors to advise what is wrong with the other half. Each claims to live on a higher level than the other and can predict only disaster for the other half. Some think the trouble can be cured by being ignored. Others contend that only a thorough purge can bring peace and health. Still others hold that this is an illness common to all religious bodies where there are liberal and conservative forces at work within the corporate body. It is the view of some that Protestantism is beset by this conflict of fundamentalism to such an extent that in the end all fundamentalists will draw together, and all progressives unite together.

The individualism, freedom of opinion, and right of private interpretation in this period developed a love of dialectics in the Disciple mind. It was a characteristic of the democratic procedure in American life. The Lincoln and Douglas debates were just conspicuous examples of a prevalent habit. The Disciples were noted for this love of forensics and they held on to the habit when others, both in politics and religion had outgrown it. One of the older leaders years ago told me of attending a debate between two antagonists who were vehemently discussing a religious subject somewhat outside the usual questions of Disciple interest but still involving many scripture citations by both contestants. My friend told me of sitting beside an old veteran of many such encounters and noticing his mounting interest in the arguments and clenches. At length the excitement quite carried him away and this veteran Disciple minister slapped my friend on the knee and said in a whisper, "Give me five dollars and I will go in on either side."

I designate the second period of Disciple history, from 1865 to 1900, as a period of expansion and organization. It was a time of rapid movement of population and settlement of the West. The oppor-

tunity came to establish churches in towns and rural communities where Disciple families from the East made their new homes and began to set up religious services. In homes, school houses, courthouses, and sometimes in barns and warehouses, they met to celebrate the Lord's Supper and to listen to sermons by their lay members and by itinerant preachers. They were aggressive evangelists in conversation, by the distribution of tracts, and wherever possible by protracted meetings. The plea for union upon the Bible and the Bible alone made many converts. Their practical, matter-of-fact faith appealed to the practical homesteaders. People busy with their farms and business ventures in the new lands so richly rewarding hard toil and foresight were not disposed to be interested in the old Calvinistic theology, or in extreme emotionalism, and certainly not in dictatorial ecclesiasticisms. But they wanted sound religious ideas and convictions for themselves and for their children. They liked the simple, straightforward teaching concerning conversion which passed by the familiar insistence upon visions and dreams, and said clearly that any one who was unsatisfied with his godless life, or any one who desired to make his life more worth while in the sight of God and man, needed only to stand up before his fellows, acknowledge his faith in Jesus Christ, be baptized, and lead the best life he could. In 1870 there were 350,000 members of the Christian Church in America. In the next thirty years, from 1870 to 1900, the number trebled and reached the total of more than a million. It was a great building period both for homes and churches, and the "Akron" architecture for the churches had its day. There was not much time or concern for the training of ministers. The gospel was simple and the Bible could be read on the run. Did not the Bible say in Habakkuk 2:2, "Write the vision, and make it plain upon the tables, that he may run that readeth it?" How much better those busy folk would

have liked the revised version which says: "Write the vision clearly upon the tablets that one may read it on the run." The whole brotherhood was on the run to take possession of the land for Christ as well as for themselves. If a man knew and appreciated the "first principles" and was sincere and earnest in proclamation of them, he could gain surprising numbers of converts. I have never forgotten the surprise I experienced as a boy in college when I discovered that one of the much older ministerial students whose English was shocking in its imperfections was a very successful evangelist. He won hundreds of converts and founded many congregations in southern Iowa, and that was about the time that it was found that this good state of Iowa had the highest percentage of literacy in the union.

This was also the period of brotherhood organization among the Disciples. The first general missionary society had been organized about the middle of the century, and it was around 1850 that colleges began to be established, and the founding of colleges has continued into this twentieth century, Lynchburg beginning as late as 1903 and Phillips in 1907. The two leading religious journals of the Disciples were begun about the same time, the *Christian Standard* in 1866 and the *Christian Evangelist* in 1870. Numerous other colleges and journals were launched but were short lived. Probably no other denomination has been more influenced by its weekly papers, yet it is an interesting fact that there are in existence today only two or three complete files of these widely read periodicals.

One of the most testing problems that confronted the Disciples from about 1890 to 1900 and which has not been entirely settled yet was what attitude the Disciples should take with reference to church federation. In its simplest form it was the question of local congregations joining their forces for the

promotion of religious work in their communities. This often meant holding union meetings to oppose threats of unsocial individuals and institutions against the moral and religious standards represented by the churches. Amusement halls, recreation centers, and worse places frequently scandalized the better citizens and led to the effort to bring into action the united strength of the churches. It seems strange that any group of Christian people could stand aloof from such movements, and especially that they could stand aloof on the ground of fearing that they would compromise their Christian conscience by thus joining with such church members and ministers in opposing the dangerous influences. In some places the Disciples refused to unite in services for special days as at Thanksgiving, or in Holy Week. There was apprehension lest the cooperation with other churches might seem to countenance the unsound beliefs or practices of those churches. This reticence in joining with people of other denominations even in good works often had a theoretical basis which may easily be overlooked. Federation was a form of organization for which no specific authorization could be found in the scriptures. That idea was not entirely different from the argument made by those who opposed the organization and support of missionary societies. The most conservative Disciples do not object to missionary work being done but they do not favor doing it through societies, especially if those societies are to raise funds, send men and women to mission fields, and exercise oversight upon the work done. They say the apostles had no church federations. To get at the heart of this kind of objections it is important to see that the objections arose from the view that we can do only what the teaching of the New Testament and the practice of the early church allow. It is a sort of obedience to the written word, in reverse. That is, it is a demand for obedience to the *silence* of the

scripture, as well as to what is spoken. This was the position of those opposed to instrumental music and to other unauthorized innovations. On the assumption that the Bible gives full directions for all that churches may legitimately do, this aversion to societies, organs, and federations is understandable. It is like the powerful, primitive taboos against changes in the mores. Such taboos cannot be broken with impunity, and there are no positive provisions for their modification. The Disciples were endeavoring, as few if any religionists had done before, to do only those things for which they could find a "thus saith the Lord," and if they did not find this, they were not willing to act at all. It is a sobering fact that some 600,000 members of the Churches of Christ who share the same historic background with the Disciples of Christ, have separated from the Disciples upon what I may call the authority of the silence of scripture on the matters mentioned. If anyone is inclined to think that these things make an exceptionally dark picture of dogmatism and narrowness on the part of the Disciples and their near doctrinal relatives it is only necessary to remember how unyielding other groups are with reference to matters for which no rational justification can be made. The doctrine of Papal infallibility is a strange and unreasonable doctrine to Protestants but it is a still stranger fact that this doctrine was so recently enunciated as the year 1870. Apostolic succession on the part of the Anglican fellowship is marvelous, too. The practice of infant baptism, and the custom of sprinkling in place of New Testament immersion are repellent to Baptists and Disciples, yet sprinkling as a form of baptism is quite universally required among the great majority of protestant churches. Baptism in some form, even if it be the spurious form of sprinkling, is rigidly required for church membership in practically all churches. It is possible that

the Disciples are farther along in making reasonable adjustments on the subject of baptism than any other denomination.

The third period, since 1900, is marked by confusing changes and conditions which challenge the Disciples at many points. For several reasons they are not well prepared for the needed reconstruction. They lack historical perspective as did the leaders of the eighteenth century in whose stream of thought the Disciples move. Emphasis on the origins of Christianity, and therefore on the New Testament and the primitive church, lessened interest in the intervening centuries which were regarded as apostate and negligible. But many of the problems and changes of those centuries would throw light on the present scene. More critical scholarship in biblical fields is also needed to enable the Disciples to more fully appreciate what kind of a book the Bible is and how it is to be understood. Alexander Campbell made an important beginning in this direction and if his work of interpretation had been carried through it would have given breadth and richness to the movement. Too often the college professors most competent in their fields have not enjoyed academic freedom and have done little to spread the light and tolerance which they possessed. The religious journals have not opened their columns whole heartedly to the news of scientific discoveries or to the advancing thought of biblical inquiries.

In the earlier periods the Disciples were more confident of their position, and their numerical growth gave them assurance. Among their converts were men of high professional standing who felt the power of the reasonableness of their faith. But "the plea" of the first two periods does not gain the same ready response in the third period. Many conjectures may be made to explain this fact. All churches have new and more powerful forms of

competition, the radio, motion pictures, floods of popular magazines and books, and many forms of amusement and entertainment. The growth of cities has impoverished the cultural life of rural areas and people from country communities moving to the city find it difficult to adjust to urban churches. The architecture, liturgical services, formalism, and less "religious" sermons are not so appealing to those accustomed to the warmer, more personal, intimate and challenging ways of the familiar home church of the town or country. Nearly all city churches are union churches and offer hospitality and social attractions accordingly. Younger Disciples are no longer well indoctrinated in their own faith and easily overlook the creedal differences in other churches which are latent and obscured. The conservative Disciple churches do not interpret and practice their "plea" with the charm and appeal necessary to give it strength in the city. And the more liberal Disciple churches do not realize the appeal they might make if they urgently presented their just claims of offering a faith in genuine union, in creedless religion, in reasonableness and practicality in making churches social centers for the lonely and disheartened, and in making them temples where God is found and where people may find comfort and peace. The Disciples are relatively new-comers in the religious scene and they do not yet realize how welcome their message would be to this scientific, practical, urbanized, world if it were given adequate presentation. It is biblical, democratic, sensible, dynamic, unifying, and inspiring. It is flexible and adaptable, and it has the momentum of a movement youthful, hopeful, and convinced of a future fraught with destiny.

"Thou Shalt Not Kill"

From a sermon by
HAROLD L. LUNGER, *Oak Park, Illinois*

"Thou shalt not kill" is by far the shortest, the clearest and the most disturbing of the commandments.

In two cases the same commandment is differently worded in different versions of the Decalog. There is no such ground for uncertainty regarding the sixth commandment; it is stated in exactly the same words both in Exodus 20 and in Deuteronomy 5.

The first three commandments were somewhat obscure. We studied the socio-religious situation in Palestine a thousand and more years before Christ in order to understand the purpose of the commands, and their significance, if any, for us today. The sixth commandment requires no such interpretation. Its intent is clear.

But the very unanimity and clarity of the command increase our difficulties. It would be less of a problem for us today if it were not so clear-cut and straight-forward — if it were somewhat ambiguous, if there were differences in the wording that we could argue over, or if there were some loop-holes, some "buts," "ifs," or "excepts." But there are none. It is simple and unequivocal. "Thou shalt not kill."

What can you do with a command like this when the total energies of the nation and world are mobilized for killing?

Some would probably advise: "forget it, skip it, act as if you didn't notice it. Censor the Ten Commandments as Hitler has censored the Sermon on the Mount. At least put off your sermon on this command until the war is over." But if we are honest with ourselves and with Scripture we cannot do that. For there it is, in the very heart of

the Decalog. If we refuse to face it we may as well throw over the other commandments as well. We may as well throw over all moral principles. And then what difference would it make if Hitler did win the war and his philosophy of nihilism prevail?

"Thou shalt not kill." What shall we do with this commandment? Some would argue it can't mean what it seems to say, and then proceed to find some way around it, to rationalize it. "Surely," they would argue, "it doesn't rule out war. War is not 'killing' in the sense the commandment means." And, if there is any comfort in the fact, it is doubtless true that for Jews of one thousand and more years before Christ the commandment was not taken to prohibit all taking of life.

For instance, the same book (Deuteronomy) which contains this flat command goes on to prescribe the death penalty for all sorts of crimes: sacrificing to idols, blasphemy against the name of the Lord, cursing or striking one's father, committing adultery, etc. The basis for this discrimination apparently was that in these instances the killing was administered by the social group against those who threatened to corrupt its life. This puts them in a different category from a killing carried out by an individual for selfish reasons in a fit of anger or of revenge.

Moreover, the same book that gives it as a command of God that "Thou shalt not kill," goes on in the twentieth chapter to list rather elaborate rules of war. These specifically declare that the enemy is to be killed to the last man, and, under certain circumstances, to the last woman and child. Here again no inconsistency was felt, apparently on the ground that it was the nation and not an individual that was doing the killing and because those killed were not of the household of Israel.

So the Jews three thousand years ago rationalized this commandment and made their exceptions.

They interpreted it as prohibiting only private killings within the Jewish community. Thus Moffatt and Smith-Goodspeed accurately reflect the thought of the early Jews when they translated the commandment "You shall not murder," (Moffatt) and "You must not commit murder," (Smith-Goodspeed).

Some persons today will be able to satisfy their consciences with these or similar rationalizations. But most of us will not. For a lot of ethical thinking and teaching have taken place since the time of Moses. Jesus especially, in his Sermon on the Mount, went beyond the old law in many respects as he proclaimed his higher ethic of life and taught the sacredness of personality — all personality (Matt 5: 21-26, 38-48.)

In the light of his teaching, the early Christians were no longer able to justify capital punishment and participation in war. Instead they refused to have anything to do with either. Both were considered violations of the sixth commandment. No Christian could become a hangman or a soldier without forfeiting his place in the Christian community; and of course no hangman or soldier who had taken life could gain admittance to the church on any terms. For the early church hangmen and soldiers were no different from ordinary murderers. All killing was killing, and all killing was sin.

The Church, of course, hasn't remained pacifist throughout the centuries. It isn't today. But war has always been a tough problem for the Christian conscience. If it is a sin to kill a fellow-countryman, how can it be right to kill a citizen of another country if "God hath made of one blood all nations," if all men are our brothers? If it is a crime to murder an individual in peace-time, how can a declaration of war make it proper, even noble, to wipe out all the inhabitants of a whole city block?

I read the other day of an American sailor who had been convicted of murder. I remember well the jolt it gave me; I almost laughed at the irony of it — a sailor convicted of *murder!* What do we train soldiers and sailors for? I thought. As I recall the incident, this sailor on leave and on a drinking bout killed an elderly man, a cripple. He will be punished for his crime and branded a murderer as long as he lives. But if this sailor had killed the same elderly man in battle, or better yet, a hundred or a thousand of the enemy that would have been a different story. He would have become a hero and probably received a medal. That is something the Christian conscience has a hard job figuring out. War has always been a problem.

As wars have become more and more destructive, involving the indiscriminate slaughter of civilians, women and children, Christians the world around have seen war to be an obvious, flagrant violation of the will of God. If they feel they must fight, they do it with heavy hearts and with a sense of guilt.

I imagine that men who have actually seen death on the battlefield, or have themselves had to take life, are more sensitive on this subject than we at home. Sometimes as I talk with others about the progress and strategy of war, American troops moving in and occupying a certain island or area, pushing the enemy back, I realize that we civilians talk about war as if it were just a gigantic checker game, involving the movement and counter-movement of lifeless bits of wood. The men who are in the front lines know better. They know that war is killing, maiming, shattering; it is blood, and tears; in short, it is murder. And many of them are sick at heart about it all.

Recently I chanced to tune in on a radio interview. The young man being interviewed was just then receiving considerable publicity and honor be-

cause he had killed 22 Japanese in an engagement in the Pacific. He was being interviewed (curiously) by a sports commentator. The interviewer finally brought the conversation around to the subject of current interest as he inquired, "How about killing all those Japs?" The young man hesitated a moment and then replied, with an overtone of sorrow in his voice, "I'd rather not talk about that." I'm glad to say the interviewer had enough consideration for the young man's feelings not to press him into a discussion of what was apparently a painful memory.

I have thought not a little about a letter from one of the young men from our own church who, while he has not seen actual combat duty, has seen plenty of the results of enemy action. This letter was written to his family, though the young man said substantially the same thing later in a letter to me. Here is what he wrote:

... "We have several chaplains here and church services every Sunday. I am sorry to say that I do not go to church any more. It seems that all of this is folly when the people of the world are in such a murderous state of mind. And then, I myself am, in a roundabout way, on a murderous mission. This does not mean that I have lost my contact with God, not at all. You may not be able to understand my feeling, but I am sure that you would if you were in my shoes at present. It seems to me that it is absolutely useless and foolish for one to willingly do all that is within my power to try to crush a nation, which means that thousands of people must be blown to bits, and at the same time go to church and attempt to show the world what a good Christian I am. One cannot be good and bad at the same time."

That is a soldier writing, and a Christian. In his letter you have a poignant example of the inner conflicts thousands of young men from Christian

homes and churches must be facing as they find themselves involved in this orgy of murder which is war. I could go on with other instances, and with things chaplains and civilian ministers to service men have told me about the heart-searching of our young men in regard to this problem.

The fact is that with those who know war best, there is no question as to its being a monstrous evil, a heinous sin. Moreover, it is a sin in which all of us are involved: in our payment of taxes, in our buying of bonds, and in our helping to produce the materials of war. As long as our nation and our world continue at war, I personally can see no way of completely extricating ourselves from this sin short of suicide — and that, of course, would also involve us in a very direct violation of the sixth commandment!

We ought, then, to be very humble as we confront this commandment. We need to pray God's forgiveness upon us and our world. We should also respect and stand by those who for conscience sake cannot engage actively in the fighting, who as conscientious objectors serve instead in non-combatant duty in the army or perform work of national importance in Civilian Public Service. Above all we must take very seriously the problem of preparing for the coming peace. Otherwise we may find ourselves involved in another orgy of killing twenty or twenty-five years hence.

Surely as Christians, as followers of the Prince of Peace, we have no more pressing item of business today than helping lay the foundations of a just and durable peace. And I am encouraged that the the churches of the nation are doing such a constructive piece of work in this direction under the leadership of the Federal Council of Churches.

A Minister and Industry

By ROBERT M. HOPKINS JR.

The writer had occasion to prepare an article for the Christian Evangelist last year on the relation of the ministry to farming. This article went into the matter of detasseling corn and other farm work. The general conclusion was that it is well for the minister to engage only in seasonal work where he does not take the place of someone who regularly does a job.

At the present time some similar work is being done in the city of Fort Wayne, Indiana. During the past winter the writer has worked for a number of war plants in and around the city. This was all done on a part time basis. The work done proved conclusively that a minister can engage in such work and still retain his standing as a regularly ordained clergyman.

These jobs began in October at the International Harvester Company, makers of great trucks and other war implements. There he learned to drive and love an electric truck and with that came familiarity with many kinds of factory equipment. Budd wheels, steel chips, finger lifts, fork trucks, cranes, and grinding machines were a few of the terms that the minister learned.

Such work leads to advancement. Anyone who works with electricity has a desire to be promoted and get more authority in the administration of this great company, "General Electric." The present commentator found his interests were in the field of chemistry. A good job was open in the laboratory. Then came more punching the clock and sitting at a desk from nine to five o'clock and carrying a lunch basket, but the work was not permanent. "Once a minister always a minister," said the officers and a bright career in chemistry was ended. As many a minister does the writer has a

real interest in little experiments, but never since that day has he gone at his chemistry seriously. The General Electric has spoken and surely a great company like that can not be wrong.

To go back to the old job as checker in the freight department would have been fine, but not "in accord with the policy of the company." As a matter of fact it would indeed have been a demotion and embarrassing, so contacts with "G.E." were severed and the weary preacher journeyed on.

Next came ship-building. A natural job in wartime! Victory ships! The great Kaiser in Seattle! Freighters! All of that is part of the war effort, but ships in Fort Wayne, Indiana! Whoever heard of that? Well, they were dredges or barges. In plain language they were "canal-boats." But they were in "defense industry" and, oh, so vital for the war effort. The job was at "General Dredge Co., a branch of American Steel Supply Co. This concern hires Mexican laborers, so having lived in Oklahoma and loving the Southwest the writer found himself at home with "Maggie" and "Tony" and "Satine" and had to brush up on his Spanish a bit. He did learn to say "Arriba" at the right time so the big boxes and packing cases could go up to the storage space over the wash-room.

Boss Earl did not know just how to take this preacher, and so it was not long before the short term at General Dredge was finished too. But before that the barges were finished and loaded on "flat-cars." The trick was to build a canal-boat in a shed and take it all apart and load it piece by piece on rail-road cars to be shipped across the country to the East or West coast. They then became part of the great loads of brightly colored orange or yellow steel which anyone can see on freight cars today along with army trucks, jeeps, guns, and army tanks. So the freight became part of the great movement to end the war and make the world "safe for Democracy."

The work finally went into Civil Service. At Cozad Ordnance a term was served in the service of the United States Government. The writer learned to operate a "mulitlith" machine and so for awhile was back with the "skilled" employees in the white collar class. After that came air-planes. The city of Fort Wayne, like most cities now-a-days it seems, has an Air Base near-by. Day and night the sounds of wings in the sky can be heard along with the roar of great motors. Not a lot can be said about this Civil Service work. There is still the matter of military secrets and we are asked not to talk. But like the freight on the flat-cars, anyone can see that air transportation has great possibilities, and in this wonderful "post-war world" the air-plane is going to have a great part. Industry in war time is a mighty giant. It will speak again. This may be said about Civil Service. Our government is a great employer and attractive jobs are open to those who will take them seriously.

The minister must relate himself carefully to industry. The propositions stated at the opening of this article are true in relation to industry as they are in relation to farming. The preacher should know how to teach school, but should do it only for awhile. Also a Defense job is all right and to work in a War Plant is good but these are not permanent. I know I have tried it.

Mourning Is Not Enough

CHAPLAIN CHESTER L. HUNT

Perhaps an index of the political morality of the Protestant Churches may be found in the memorial sermons delivered upon the death of President Roosevelt. Like Wilson, Lincoln and Washington, President Roosevelt had been the target of bitter denunciation from the majority of supposedly influ-

ential Americans. The press had been notoriously hostile, and many pulpits reflected the torrent of secular abuse. Loved by the common man, the President had never won the trust of the upper middle class which dominates our economic, educational and religious institutions.

While the death of the nation's leader was an occasion of sorrow to Americans of all parties, yet even in the memorial sermons it was difficult to stifle the caustic criticism which followed the President throughout his career. Naturally no clergyman allowed partisan feeling to inject a hostile element into the period of mourning. Yet, in many cases, the type of praise bestowed indicated deep seated hostility even more effectively than did the abuse of former days.

Invariably tribute was paid (and rightly) to the courage of a man who had overcome great obstacles in his personal life. Usually the sermon then praised his leadership as Commander-in-Chief and admonished the nation to continue the struggle under new leadership. When reference was made to the great social changes of the last twelve years this was merely noted as a movement concerning which there was a considerable difference of opinion. Even at the time of death, commendation of the social advances of the Roosevelt regime would have injected a discordant note into an atmosphere in which unity was the plea of the hour. For the truth is that these changes were accomplished in spite of the concerted opposition of the majority of the membership and clergy in the Protestant Churches.

Surely it was proper to recognize the courage and stamina of a man who had forced a broken body to carry a great spirit through enormous tasks. Yet in the case of a nation's leaders, their personal qualities are primarily important as they lead to constructive changes in the country's life.

History has revered Washington, not because of his deepseated integrity and determination as ends

in themselves, but rather because these qualities enabled him to play the leading role in creating a new nation. Lincoln's memory is great, not primarily because of his deep humility and selfless devotion, but because his leadership preserved the Union. Wilson, too, is revered, not alone as a sincere and scholarly man, but as the President who attempted to build an international order. .

With Franklin D. Roosevelt, his place in the development of the American people will be credited to his leadership in a time of economic change. For surely under his leadership Americans have made the major step from economic anarchy to social responsibility. More than ever before we have actually begun to bear one another's burdens.

These changes, of course, did not affect all men in the same manner. The move to safeguard the less fortunate "one third of the nation" limited the chance of the very rich to retain an unlimited income. While there are exceptions, the record indicates that it is nearly as hard for the rich man to adapt to economic democracy as for him to enter the kingdom of heaven.

Similarly many of the changes improved the status of the Negro people. Theoretically this should have been welcome, but to many of us the fear of social and economic equality was greater than our love for citizens with different pigmentation.

Benjamin Kidd (in a quotation which a chaplain's meagre library will not permit him to check) remarked that in the 19th Century, 80% of England's educated classes opposed every step toward social improvement.

Learning should open the eyes of men to the problems of their fellow creatures. Yet education was largely restricted to the upper classes and the blindfold of wealth could distort even the view of science. Education has done much for the world

but it is unable to overcome the blindness induced by economic self interest.

To a Christian it must be a source of shame that the impulses of religious love have been stifled in the same manner; that even our devotion to God may swing to the service of Mammon. For it is all too evident that our criticism of the new deal was not merely a rejection of isolated errors, but a distrust of any philosophy which attempted to carry into practice economic justice for the common man.

The major ethical task of the Christian Church is not to call attention to the less than Christian aspects of our Russian Ally. Rather it is to bring into the lives of its members a recognition that Christian love does not stop at the point where it conflicts with supposed economic self interest.

Political life invariably reflects the spiritual climate in which the citizens live. In our Protestant Churches, this has been a climate in which a reactionary economic attitude and a bigoted racialism have been exceedingly comfortable. As a part of our mourning for our lost leader, let us express our appreciation of a great personality. Let us also resolve that never again shall the majority of Churchmen be ranged against the effort to bring the good things of life to the masses of mankind.

Answer To Dr. W. Robinson

By W. J. LHAMON

Dear Friend Ames: I must thank you for the privilege I have of seeing Dr. W. Robinson's criticism of my use of Justin Martyr's use of a passage in the Savior's conversation with Nicodemus, John 3:1 to 5. I thank you also for your suggestion that we should do something about it. The paragraph under criticism occurs in a hasty conclusion to my article in the November number of THE SCROLL

1944, p. 93. In that I say, "There is one other text some are inclined to quote with dogmatic emphasis. In John 3:1f, Jesus is reported as saying to Nicodemus, "Except a man to be born of water and the spirit he cannot enter into the Kingdom of God." It happens that Justin Martyr about the middle of the second century quotes this passage omitting the word water where it would have been to his interest to retain it. This raises a question of textual criticism which cannot at present be solved. However, the emphasis of Jesus here as elsewhere is on the spiritual and not on the outer or physical experience."

I have quoted the statements *in toto* in justice to THE SCROLL, to Brother Robinson and myself. Out of consideration to the limitations of THE SCROLL the paragraph was hastily constructed at the close of an article that, I feared, might be growing too long. But I make no apology for that. Bro. Robinson talks down to me in a tone of superior scholarship, enters into technicalities about texts and indulges in personal epithets which, I trust, he does not mistake for arguments. I feel duly humiliated and offer to him my other cheek in the following modest rejoinder.

First, I thank Bro. Robinson for giving me the opportunity of "straying" further into the matter. I had in mind when I wrote the whole of the dialogue between Jesus and Nicodemus. Mr. Robinson is right in calling our attention to the fact that in v. 3 of this dialogue it is said by the Savior, "Except a man be born again (from above, as in the margin of my Variorum Bible) he cannot see the kingdom of God." And also as to the fact that in v. 5 the Savior says, "Except a man is born of water and of the Spirit he cannot enter into the kingdom of God."

Secondly. When I made my hasty statement that Justin's quotation as cited above, omitting the word water, raises a question of criticism which cannot

at present be solved, I had in mind what must have been Justin's text of the middle of the second century as compared with later texts from which our translations must be made, none of which go back further than to the fourth century. This means that between Justin's Greek text and the oldest now in existence there lies a period of approximately 200 years — not less; perhaps more. All those texts were manuscripts; they were copies, and copies of copies, and copies of copies of copies. They were subject to changes — mistakes of copyists for instance, and glosses and marginal comments that sometimes crept into the text itself. Furthermore, all those Greek texts were uncials. That is, they were in what we should designate as capital letters with no punctuation and no division between the words. Hard reading? Surely. And many a chance for change. The few who can work in that field assure us that the wonder is that we have such a close approach to the original writings.

Thirdly. Here is my question of "textual criticism." What was Justin's second century text as compared with the fourth and fifth century texts (and later ones) that our translators must use to-day? Did it have the word water in it at all? We shall never know since all of those second century copies have perished. It would be a miracle if one came to light. It is possible, I do not say it is probable, that the word water crept into the texts during those centuries in which the church in the Roman Empire came closely into contact with the various mystery religions and their invariable sacramentalism, a matter to which I refer on p. 90 of the same issue of THE SCROLL referred to above. (See on the same page my reference to Dr. Braden's work under the title, *Man's Quest for Salvation*.) At the very least one wonders that Jesus should in one breath proclaim a purely spiritual rebirth (from above) and in the next couple with it a material and physical necessity. That was not

his custom or his predominant teaching as I seek to show in the whole of my essay in question.

Lastly. If Bro. Robinson seeks so earnestly (almost bitterly) to defend the text John 3:5 as it stands in favor of Christian baptism let me inform him that he runs squarely into an anachronism. Christian baptism did not exist till on and after the day of Pentecost — baptism, that is, in the name of Jesus Christ and as symbolized by Paul in the first verses of the 6th Ch. of his Roman letter. The only baptism that Jesus and Nicodemus could have had in mind was John the Baptist's baptism, which was a very different matter. Will Bro. Robinson say that Jesus sought by that one text to fasten John's baptism forever on his church and his disciples? When St. Paul found some cases of John's baptism in Ephesus he distinctly disclaimed them in language commendatory but decisive as to the distinction between that and Christian baptism, which, he affirmed, must be "in the name of the Lord Jesus." Acts 19:1 to 5. If John 3:5 is to be in any sense pressed into a defense of Christian baptism I cannot see how this anachronism is to be avoided. I shall be most glad to have Bro. Robinson's further reactions on the general matter in hand. Meanwhile I assure him of my high regard and of the fact that when any of his writings come to hand I feel that I am in the presence of a scholar.

Treasurer's Page

A. T. DEGROOT

Early in the year I tried an experiment in soliciting memberships in the Institute, by sending a personally written letter of invitation to all resident ministers in one representative State in our Disciplesdom. The returns in new members and new subscriptions to the SCROLL were satisfactory and

prove that if one had time to carry on this sort of thing we could easily surpass our goal of 1,000 members by 1946, the 50th anniversary year of the Institute. By following up among minister members in such a way as to get the names of teachers and other professional folk who want to be inquisitive, informed, and reverent about their religion (this is the way I interpret the practical aims of the Institute), there is no doubt that we could promptly have a circulation of 2,000 copies of the SCROLL. Let me speculate a moment: if we should solicit and obtain an Anniversary Gift of \$2 per present member, the expense of doubling our membership could be met. Shall we consider this in our August business session?

But, to return to the experiment mentioned above — the letters of reply reveal a good deal about our ministers.

Some want to be members and receive the SCROLL but can't afford it. A returned missionary writes, "my spirit is sympathetic, but . . ." A long letter from an aged soldier of the faith tells of service here and abroad, relates much fascinating history, and concludes with an account of Ministerial Relief and Pension Fund support which is not a happy story of our care for our pioneers. Another correspondent, who is averaging 100 additions to the church per year in a medium sized congregation, likewise pleads expense of living in refraining from this fellowship. Yet another, a very successful county-seat pastor, writes, "I know I would be benefited by being a member, but will decline hoping for a more convenient season."

A very few are entirely negative in relation to the organization. One wrote, "I have known a number of members of the Institute but I cannot say that their ministerial policies attracted me." Another said, "I cannot see that it will be of any advantage to me to be a member of the Institute and a reader of the SCROLL in doing the Master's

work," — but went on to add that if I needed any 16 gauge shells at the opening of the next pheasant season he would fix me up. That's what I call real Christianity!

How would you interpret this reply? "Thanks a lot but as I intend to retire soon I'm not interested." My guess would be that the good brother retired before beginning.

Another group of replies discuss the educational requirement of college graduation for membership in the Institute. One who was a student in Chicago in the early years of the organization thinks that the original educational requirements were higher and adds, "I lost the urge to belong after the group was widened." A town pastor says, "Had but two years in Eureka College and seven years teaching, therefore ineligible; nevertheless am still preaching same doctrine as Alex and Thomas. Here's a dollar for the SCROLL." A well known rural minister jingles—

I have no diploma,
No sheepskin to show
The hours I've labored
To learn what I know.

He continued negotiations by informing me he has a D.M., Doctor of Motors, from the Lincoln Auto & Aviation School, Course A, 1924. I opened wide the membership gates for this brother whose achievements are more practical than any degree can guarantee!

It was provocative of speculation to receive letters from men in successful work whom I suspect honestly wanted to join but whose experiences and associations hindered such action. Their apologetic and tentative refusals revealed a desire for fellowship among other alert and active workers, but also a fear of losing identity with groups suspicious of the possibility of religious health where reason flourishes unafraid. How have the descendants of

the mighty Stone-Campbell theological and Biblical critics fallen! As a west coast commentator said about a journal which still manages to exist on the Isaac Errett tradition, "What little acorns from such mighty oaks grow!"

This review has not presented the affirmative responses to our invitation. It suffices just now to observe again the membership possibilities noted at the beginning of this report.

Program

Campbell Institute

July 30 - August 3, 1945

Monday Evening, July 30

9:00—Communion Service in the Chapel of the Holy Grail, J. J. Van Boskirk, Leader, Secy., Chicago Disciples Union.

Tuesday, July 31

2:00 P.M.—"The Church in a Labor Center." Eugene C. May, Minister Glen Oak Christian Church, Gary, Ind.

9:00 P.M.—President's address.

Wednesday, August 1

2:00 P.M.—"An Outsider Looks at the Disciples." Prof. Walker M. Alderton, Chicago Theological Seminary.

9:00 P.M.—"Race Relations as I have Seen Them." Sam Freeman, Little Rock, Ark.

Thursday, August 2

2:00 P.M.—The Campbell Institute — A Date with Destiny. Business Meeting.

6:00—Annual Dinner at the University Church of the Disciples of Christ. Dr. Lewis Smythe, Speaker.

Friday, August 3

2:00 P.M.—Dr. Barnett W. Blakemore.
(More complete program in June Scroll.)

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Disciples Are Modernists*

E. S. AMES

Roman Catholicism, Protestant Fundamentalism, and Modernism stand in that historical order. The first culminated in the thirteenth century, the second was formulated in the sixteenth century, and Modernism may be dated from the seventeenth century and viewed as a consequence of the Renaissance. It was in the nineteenth century that the full force of the Renaissance became apparent in religious thought. Historical criticism in the biblical field and evolutionary science became the storm centers from which emerged the opposing positions of modernism and fundamentalism. Each became sharply defined in the conflict and each regarded the other as threatening the very life of the Christian religion. When the higher criticism exposed errors and contradictions in the dates and narratives as commonly accepted, and scientific discoveries literally shook the physical world from its static simplicity, the adherents of the old order were roused to the defense of their position. The Lutheran and Calvinistic creeds which defined the contents of the beliefs of practically all protestant bodies were formulated in the sixteenth century and continue to this day to furnish the dominant ideas of the vast majority of church members. These ideas are embedded in the creeds and catechisms which are still used for the instruction of children and new converts. They are four centuries old and are only slightly touched by the new understanding of the scriptures and of the natural universe which the last four centuries have made possible.

The Disciples of Christ arose in the nineteenth

*Address at the Illinois Ministers' Retreat, Eureka, June 14, 1945.

century and were influenced by the modern spirit in accepting both the new conception of the scriptures and of modern science. Alexander Campbell held that the Bible should be read as any other book and carried the attitude of the Renaissance into the study of New Testament literature, language, and institutions, with fruitful and lasting results. The first college of the Disciples was named after Francis Bacon, the pioneer of the English Enlightenment and of science as a sharp antithesis to the scholastic philosophy and theology. Bacon College, and Bethany College founded by Mr. Campbell, were devoted to the training of ministers and laymen in the "new learning" for the "reformation" of religion. This was an original and significant beginning. In the freer atmosphere of the new world and democratic order it led to the rapid development of a new religious movement which has outstripped in numbers all but four of the great protestant denominations. It is of the highest importance that this movement realize the crucial historic position in which it stands and the opportunity before it. Even a brief survey of the present religious world should make this clear.

Modernism, through its two chief interests, relative to the Bible and Science, involves new conceptions of man and the world. Man gains greater dignity in the light of the teaching of Jesus. He is no longer the child of sin, born in total hereditary depravity, eternally predestined to punishment or bliss. He is a creature of capacities and powers for some self-direction, self-discipline, and self-determination. The prodigal may return, and the harlot may repent and receive a benediction. As viewed by evolution, man arising from lowly origins, is a better candidate for the religious life than he would be if saturated with sin and condemned to evil before being born. The inferiority complex which the old theology still imposes on mankind is debasing and debilitating and has been the prelude to ruin.

for vast numbers of sensitive people. Modernism rightly rejects with moral indignation and scorn this assumption of inherent sinfulness. Modernism asserts man's right to self-respect and to a degree of self-assertion, believing that there is some justification for a certain kind of pride in one's birth-right and in one's significant achievements. Jesus taught the worth of the individual, the value of human life, and pronounced the highest blessings upon rendering sympathetic service to the lowliest and neediest of men. This conception of human nature is central in the faith of modernism and it transforms all the old doctrines of regeneration, salvation, the church, the world, and God.

A little book by Clarence Day, author of *Life With Father*, called *This Simian World*, gives a more wholesome view of man than does the creed of John Calvin. Day's super-simian is less hopeless, more lovable, and more promising than Calvin's infant. The simian is not by nature mean and rebellious and sinful, though he is wasteful, irresponsible, and difficult to teach.

Modernism, as used here, is the spirit of the modern period, dating from the seventeenth century which Whitehead calls, *The Century of Genius*. He names twelve men of that century who represent many others of the first order of greatness: Francis Bacon, Harvey, Kepler, Galileo, Descartes, Pascal, Huyghens, Boyle, Newton, Locke, Spinoza, Leibniz. The last sixteen years of the life of Shakespeare fell within it. The spirit of this period is the spirit of empirical science which operates in historical studies, literature, philosophy and art, as well as in the physical sciences. The first application of it was made in the historical, classical, and biblical fields, and is usually named the Renaissance when so applied. The key to modernism is the scientific *method*. This method proceeds by observation of facts with reference to some problem, formulates theories or hypotheses for the interpretation of

these facts, and tests any hypothesis by further situations and results. A typical illustration of this method is seen in the discovery and prevention of malaria. Pasteur applied it in reference to fermentation and antiseptics. It is this method which makes unity in all the sciences whatever their subject matter, stones, birds, stars, animals, or men. Technology springs from the use of this method in making machines, gadgets, engineering projects, and the marvelous array of devices which are found in every household and shop and farm.

The scientific method may be further appreciated by noting characteristic attitudes which develop in its use. Liberalism indicates the type of mind which goes with science. It is the open and inquiring mind ready to investigate facts and experiences with a view to understanding them better and utilizing them to solve problems, both theoretical and practical. Progress is a word closely associated with this liberalism of science, for the very nature of scientific inquiry is a reaching out to find means for removing obstacles or overcoming hindrances to action. Individualism and democracy are words frequently occurring in relation to modernism. This is because science puts a premium on individual initiative in the processes of invention and discovery. At the same time individual scientists cooperate with others in their search for knowledge, and their achievements, as in medicine, serve the common welfare. Many scientific projects require the combined efforts of many specialists and need the support of the society which they serve.

Modernism has become so effective that it has aroused sharp opposition among the representatives of the old orders of Roman Catholicism and Protestant Fundamentalism. Both have energetically asserted their traditional faiths and thereby have revealed anew their nature and their basic ideas and spirit. The Catholics have revived the theology of St. Thomas Aquinas, who systematized the beliefs

of the Medieval Church in the thirteenth century. This "Neo-Thomism" is aggressively restated in defense against modernism and in advocacy of a return to the theology and ecclesiastical control of the Roman hierarchy. They are particularly active in the United States where the Church raises most of its money, and where its prestige is most seriously threatened by general education in science and democracy. No wonder the Church is bringing all its resources to defend itself against modernism. It is important to see that the central point of difference is that Thomism puts faith above reason (knowledge) and regards reason as a means of explaining and justifying faith. The real object of faith is something supernatural and incapable of being understood through natural knowledge. It must be revealed, and accepted on authority. The common man is not capable of guiding himself in religious matters and must depend upon the Church, mediated through the priesthood. Nothing could be more foreign to modern thought which holds to the right of private interpretation of the scriptures, to the ability of man to read the scriptures for himself, to the value and importance of science, and to general, public education. Of course the Church is antagonistic to Liberalism, to the idea of progress, and to individualism. This resurgence of medieval beliefs has had many incentives besides that of the traditional religion. It has appealed to those who wanted authority, and to those who think age and numbers are evidences of rightness. Romanticism has played its part in the idealization of the pageantry and the mysticism of a powerful institution surviving from a long and colorful past.

Neo-Orthodoxy is the name given to revived Protestant Fundamentalism. It is reawakened Calvinism and Lutheranism, stirred to new life by the spread of modernism. This movement began after the first World War with its terrible devastation of life and economic resources. Barth and Brunner,

and with some qualifications Reinhold Niebuhr, are the names of the conspicuous leaders. Barth proclaimed the War as evidence of the failure of man to sustain the Christian way of life. Only God is able to make the good triumphant. Between God and Man a great gulf intervenes and only God can bridge it and by his power alone. The old doctrine of the utter sinfulness of man is reaffirmed and science and all its works are relegated to the category of futile "works." The trail of the serpent is over all the efforts of human beings to reach any genuine righteousness. The deadly sin of pride vitiates every step toward goodness and thus the so-called moral man becomes immoral by any sense he may have of achieving headway against evil. Thus man is forced down upon his knees in repentance but that very humility is still a danger signal lest it afford the penitent some assurance of a degree of goodness. There is the inevitable and inexorable paradox fitted into the words of Paul, "for the good that I would I do not: but the evil which I would not, that I do." Only the Grace of God is equal to this dilemma, and the working of this Grace is in no way or measure dependent on the will of man. This neo-orthodoxy makes much of the importance of the Word of God in the Bible but in a strange and ambiguous way. While accepting biblical criticism in its technicalities it does not carry this criticism into application in the interpretation of specific doctrines. There is no "rightly dividing the Word" as the Disciples understand it. Like the system of Calvin, it is more conformed to the Old Testament and fails to take account of the emphasis which Jesus gave to man and to his ability to repent of his sins, convert (turn) himself, and accept the way of salvation.

Neo-Orthodoxy and the present day response to it, gives abundant evidence that the old creedal theology lies in the background of the great protestant denominations. It recognizes modernism as

the common foe and easily aligns its ministers and laymen against it. Such an alignment of Protestantism would be impossible if that old theology had passed away as many "liberal" people assert. The word "liberal" in this sense generally means tolerant, willing to assume that few members of churches or "educated" ministers hold the old doctrines. But it is a notable fact that the great majority of churches still repeat the creeds and teach them. The hymns they sing, the prayers they offer, the litanies they use, carry the creedal vocabulary. Most of the theology taught in the accredited theological seminaries is of that kind and the individual ministers who escape that familiar indoctrination are few. When they have become emancipated from it they still must tread softly in their pulpits because the pews know whether the trumpets give any uncertain sounds! Therefore the battles of modernism have to be renewed and on a wider front. Much of the difficulty arises from the historical fact that modernism was long taught in the theological schools of great universities but ministers were prohibited from preaching it in their pulpits. This was the case in Germany in the days of Kaiser Wilhelm II. He was the head of both the State and the Church. He granted university professors the utmost freedom in their researches in biblical and theological matters, but he enjoined ministers who had taken this training not to preach these views in their churches. The consequence was that the famous freedom of German universities was not extended to preachers. Liberal class rooms stood in striking contrast to conservative pulpits. The learning of the former was obscured in the piety of the latter. Many think this fact did something fatal to the religious life of the country, introducing a vicious inconsistency at the fountain head of religious thought and practice.

In many ways and from various points of view modernism is undergoing today a severe testing. Its

opponents try to give the impression that it is quite outmoded among religious leaders. Often they refer to it as if it were a thing of the past and as if proved impotent in the realm of religious values. But the friends of modernism are convinced that it continues to be alive and important and on the road to greater vitality. The contention may well be made that modernism does not have to be designated by the awkward prefix "Neo" since it is a continuous and growing reality among all the forms of religious thought. The signs of its increasing significance are not far to seek. For one thing, the scientific spirit with which it is imbued is more firmly established and is more widely accepted than ever before. One indication of this is the increase of professional scientists in the United States, their better organization, and their greater impact upon the everyday life and thought of all classes of people. The American Association for the Advancement of Science now has a membership in all its branches of 500,000. These members are trained in the methods and spirit of science and are at work in the social sciences where they touch the human interests even more intimately than in the physical sciences. They teach youth in high schools and colleges and train research workers in the universities. Publicity is given their work through the press and in books and journals which reach great numbers of persons eager to read of new discoveries and inventions that flow from the laboratories. Daily columns tell of the progress of medicine and hygiene, of studies of statistics and social experiments vital to social welfare and public morals. Light comes upon the state of the family, the behavior of youth, the tendencies in marriage and divorce, and of the international economic and political problems of our one world. Even the terrible war over the whole earth reveals the development of many aspects of science important for advancing human welfare in times of peace. It is an absurd claim

that science itself creates war, though it is true that if men will be led to fight by their ignorance and passion science may provide better defense and better means of recovery from its ravages and from its basic motivations.

The modernists are proving themselves able to follow their own principles by admitting that their hopes of fifty years ago have not been fulfilled on the scale they anticipated, but they realize that the reason for this is that they were too sanguine and that correction for their failures lies in a more adequate conception of modernism and a more concerted cooperation of those who believe in it. If they were too optimistic about the abolition of war, and too certain that rationality and enlightenment would follow from the increase of knowledge, and that the increase of production would afford a better standard of living for all, they are now convinced that the way forward is a wiser and more thorough use of the scientific method, not its surrender. Certainly the prescientific age offers nothing inviting to those who have experienced the advantages and realized the promises of the new order in which we moderns live. Professor John Dewey, while admitting that the course of events has brought many disappointments to the modernists of fifty years ago, still believes that these disappointments were due to neglect of the fact that man must work intelligently with Nature, "that neither science nor technology is an impersonal cosmic force. They operate only in the medium of human desire, foresight, aim and effort. Science and technology are transactions in which man and nature work together and in which the human factor is that directly open to modification and direction." He believes that the seeming failures of the scientific method are due to the lag in psychological and moral knowledge, and holds that what is needed is the more thorough application of the scientific method to moral and social concerns. This view he has expounded in his part of

an important symposium criticising *The Authoritarian Attempt to Capture Education*, published by King's Crown Press, New York. The symposium is an answer by several scholars to the educational theories of President Hutchins and all other authoritarians in this field.

The Disciples of Christ started out with the central principles of modernism, though they did not use exactly that term. They vigorously rejected Catholicism and the scholastic theology. With equal vigor they discarded protestant theology, all creeds and ecclesiasticisms, and accepted the Bible as viewed in the early stages of higher criticism, and modern science as the method of useful and fruitful knowledge. They sought and taught the "reasonableness of Christianity" and gained amazing success in its advocacy for a hundred years. They are still motivated by the hope of cultivating Christian union upon a non-dogmatic basis. Neo-Orthodoxy does not appeal to them and even their young ministerial students in schools where it is taught are almost entirely immune to it. If Disciple ministers and religious journals would revive in terms of current speech the messages of their founding fathers they would be listened to with the same eagerness and response which greeted those pioneers who matched the political democracy of their day with a free, democratic, religious faith.

Ordination Statement

W. L. REESE, JR.

I am entering the ministry because I believe the Church to be an indispensable part of society. I believe a healthy, vigorous Church to be an indispensable part of a healthy society. I believe that without the Church there is no hope of ushering in the Great Society we dream about, yearn for, and for which many — including the Christ — have died.

I am entering the Disciple ministry because I

believe the Disciples of Christ have the key to the final union of all religious groups. We Disciples have a glorious past of which we know too little, and a more glorious future if we live within our heritage, immerse ourselves in the great spirit of reconciliation always on the lips of the Campbells and Barton Stone, and on the lips of Him who saw all humanity as children of one Father.

I believe the task of the Church is to proclaim unrelentingly with its best thought against the injustices of each generation. No area of life is exempt. It must judge industry as the guardian of the means of living for countless millions. If the men of industry accept great power they must also accept the great responsibility of being the keepers of their laboring brother's means of physical welfare. If they are unwilling to sacrifice for all, the Church must cry out against them.

The Church must judge the closed minds which are unwilling to extend their fellowship and the opportunity of high achievement to all groups and classes of society. The problem is with us, and the Church must ever declare itself on the side of the innocent oppressed.

Finally, the Church must judge itself. It must be sensitive to its own complacency; it must give ear to its own weakness. It must cleanse itself of the dogma which kills for the spirit which gives life. It must ever renew its dedication to the highest and best, which is dedication to God.

The Church must give the encouragement of its great heart to all the elements of goodness wherever found in society that these may be welded together into the mighty power of love to lift us to ever higher levels.

This I see as its task; for this I hope to work.

I believe the minister must try with great earnestness to combine these qualities in his own person. He must voice the convictions of a true prophet with the sympathy of a true priest. Since he is the

voice heard most often in the name of religion, he must search with courage and the total light of his intellect for the message to strengthen the people of his age. He must be willing to discard any dogma, any thought-form, no matter how venerable, which is meaningless or vicious, and to replace it with that which has deeper meaning. But he must be careful that he does not throw away age-old living truth due to failure to understand the ancient vocabulary which carries it. The minister will refuse to follow the maxim of not being the last to discard the old nor the first to accept the new. He will hold the "old" eternally if it is vital; he will accept the "new" immediately if it is true.

He will be honest with himself and with his people. The minister will recognize that any man honestly seeking the "best" will be led into a way of living worthy of the name, "Christian," and thus that no one who values the noble life need be barred from the Church.

The minister will labor for his day and generation, for those to come, and for that society called the Kingdom of God.

This I take to be the finest spirit of the Disciples, the only spirit which can unite the Christian world, and it is that to which I dedicate myself.

Ordination Statement

WOODROW W. WASSON

For the past five years my conception of the function and purpose of the Christian minister has undergone great change. I think of this change as both revolutionary and progressive. It is revolutionary in that at one time I thought the primary function of the Christian minister was to proclaim the unalterable statutes of an infallible book, emphasizing complete obedience on the part of the individual to the moral and doctrinal requirements of this "divine guide." My ideas regarding God, sal-

vation, and the church were conditioned by it. However, I soon sensed there was discrepancy in all this as I faced the practical tasks of a young minister. Man's nature was found too creative and the world too complex to conform to standardized religious patterns. This change has been progressive in that I find the religious life to have its origin and meaning in the ongoing experience of the individual in relation to the processes of life rather than to some external body of thought. Religion becomes to the individual a deep quest to know more of what it is to live abundantly and richly. It is not an isolated phenomenon, apart from all other phases of human living, but is a comprehending affair which seeks to find the possibilities that other types of valutational experience, such as the economic, the intellectual, the social, the aesthetic, and the moral, can have in reference to the total meaning and worth of life. Religion is found within the stream of experience and is concerned with values that arise in the process of human living.

Jesus said regarding the purpose of his ministry: "I come that you might have life and have it more abundantly." The creation and promotion of the "abundant life" is what I consider the essential task of the Christian minister to be. To live abundantly means that the individual experiences the best life possible — a life characterized by purpose and happiness. The individual thus becomes of primary importance. Human personality, rather than being relegated to an inferior position, takes on dignity and is of supreme worth. Its possibilities are great, and to what heights of development it may attain we do not yet know. It becomes an end in human striving, and all other things are means that contribute its fullest self-realization. Science, art, literature, the church, and all social institutions, are resources for the enrichment of life.

The task of the minister in all this is both prophetic and priestly, or preacher and pastor. It

is prophetic in that anything, even though it be either new or old, that destroys human personality and makes of it a thing of little significance should be strongly opposed by the minister in word and deed. His prophetic work will be concerned with bringing to his people the great discoveries of science and the creative works of art and literature of all peoples and lands as they relate to the creation and promotion of the good life. He shall always think and act in terms of the larger or universal fellowship of all men. His home and faith will be on horizons well beyond him, yet his feet will be firmly grounded in the needs and problems of his people. As he serves his priestly function, the Christian minister will relate all that is valuable and good from the past to the present through the use of ritual, ceremony, song, and celebration. He shall be honored when his people are honored and he shall suffer when his people suffer. His ministrations will be unselfishly bestowed unto the needs of all people.

Knowing the rich and glorious heritage of the Christian minister to be one of the greatest, and his opportunities to be of real service to mankind manifold, and in view of my conception of his purpose and function, I desire ordination into the Christian ministry.

Ordination Charge

For William L. Reese and Woodrow W. Wasson

June 10, 1945

By E. S. AMES

This day becomes a memorable day for all of us and especially for you. The ordination which you are about to receive sets a seal upon your lives and upon the long training and the long thoughts you have had in relation to your work as ministers. From the hands of us who ordain you there will

pass no magic, and no formal ecclesiastical authority, but there will be upon you the benediction of our hearts and the sincere wishes for a long life of high devotion and usefulness. In a very real sense you are hereby brought into an apostolic succession, not by any claim of an unbroken historical descent of the powers of the priesthood, but by the continuing influence of men set apart in their own lives and in their works, to extend the spirit of the Christian religion in their day. You will serve churches and institutions, but not so much in their outward as in their inward spirit. And this service in these times combines responsibilities and opportunities the most challenging ever implied in the ordination of ministers in any age.

It is scarcely too much to say that the Christian religion is attaining a maturity of thought and experience of a new order. The church has always thrived under adversity and even under persecution. Today it is put to a harder test than martyrdom for all churches face a scepticism and indifference which are peculiar to this transforming epoch in civilization itself. Both inside and outside the church fellowship, educated men and women are asking new questions about religion, about God and Man, about the present world and the hereafter, about crime and punishment, about individual freedom and collective interdependence. So-called secular interests have developed outside the old religious controls, and these secular realms feel that they have values in them which are important for the richest and most satisfying life of man. But they do not know how to justify the claims of these values to be included in religion, and for the most part the prevalent religious institutions do not welcome these values as religious, except in a somewhat secondary and patronizing way. The churches are ready enough to accept money from industrial and commercial interests but they are not so ready to admit that the machines and the business systems have

any real kinship with spiritual things. In their separate and specialized life they often feel self-sufficient, and the church feels even more its own self-sufficiency.

Some way must be found to overcome this separateness of the departments of life, and this detachment of the church. Men of understanding on both sides must help each other to see the deeper moral and religious quality of all worthy human life. The minister, more than any one else, must overcome the disintegration and atomism which afflict us all. Because you have been trained to see the great streams of history, and to know the varying systems of thought in philosophy and religion, and because you are called to deal with all sorts and conditions of men in their varied pursuits, you are among those best able to find a more adequate way to realize the religious ideals among different classes, races, and vocations.

You are fortunate in belonging to a religious movement well fitted by intention and ideas to overcome divisions, to promote union by a reasonable and practical treatment of conflicting opinions and systems. Your inheritance gives you freedom for thought and speech upon these questions, and your education has introduced you to the problems that arise from economic, political, and denominational causes. It is my conviction that you will do more to influence these social, practical forces, by trying to think through their problems, than by entering politics and promoting various reform movements.

The real dynamic for these reforms lies in sympathy for our human kind, guided by an intelligent understanding of the causes of social injustice and the means of their correction. The value Jesus placed on the individual, and his respect for the capacity of the human soul to develop the qualities of the divine, have drawn men to his way of life. The parables of the Good Samaritan, and of the Prodigal Son, contain the heart of his gospel. His

willingness to surrender the old Sabbath for the sake of ministering to human need was one of the clearest and most revolutionary of his teachings, and one that is still revolutionary. If you will make clear to yourself and to your people what would be involved in transcending the Sabbath in order to release men from formalism, from theological bondage, and its pettiness, you will see the meaning of freedom and fruitfulness in the service of mankind. Pure religion and undefiled is a reverent and Christian humanitarianism. The surest approach to a genuine understanding of God is through thoughts that are warmed in the fires of the heart's best love. Read sometimes for yourselves these words from the second Letter of Peter.

Grace and power be multiplied to you by the knowledge of our Lord. Inasmuch as his power divine has bestowed every requisite for life and piety by the knowledge of him who called us to his own glory and excellence — for this very reason, do you contrive to make it your whole concern to furnish your faith with resolution, resolution with intelligence, intelligence with self-control, self-control with steadfastness, steadfastness with piety, piety with brotherliness, brotherliness with Christian love. For as these qualities exist and increase with you, they render you active and fruitful in the knowledge of our Lord Jesus Christ.

Thomas Jordan Latham

By C. H. HAMLIN, Atlantic Christian College

Thomas Jordan Latham, the pioneer Disciple of Eastern North Carolina, was born at Pantego, North Carolina, on October 31, 1797. He completed a classical academy in Robeson County and then began teaching at Pantego following this profession till 1830. He was considered one of the best educated men of his section of the state. About 1830 Thomas Jordan Latham was baptized, uniting with

the Free Will Baptists. He soon became their leading minister.

When Thomas Campbell visited North Carolina in 1834 he was entertained by Thomas Jordan Latham at his home in Pantego. They became close friends. There were then about 2,000 Free Will Baptists in North Carolina. In 1841 Latham issued a *Circular Letter* stating that "All Christians can unite on the Scriptures as the rule of faith and practice, and on them alone." This movement led by Latham culminated in the union at Hookerton, North Carolina, of the Bethel Conference (Free Will Baptist) under the leadership of Latham with the Disciples of Christ on May 2, 1845. There had been a few scattered Disciples in the state as early as 1831. The number of Free Will Baptists uniting with the Disciples in 1845 was about 600. This Free Will Baptist influence was so strong after the union that some of the churches of the Disciples of Christ in Eastern North Carolina observed until the Civil War the ordinance of foot washing as observed by the Free Will Baptists. The older colored Disciples of that section continue that ordinance to the present.

Thomas Jordan Latham at the first Disciple state convention in 1845 began keeping the *Minutes* of the annual conventions. These *Minutes* and also the *Circular Letter* of 1841 have been preserved in *Tar Heel Disciples* 1841-1852 edited by Charles Crassfield Ware.

Thomas Jordan Latham, in addition to his work as an active minister, served as clerk of his county, postmaster of Pantego, and postmaster at Washington, North Carolina, after moving there in 1853. He was defeated as a candidate for Congress in 1855.

Thomas Jordan Latham was married twice: to Miss Nancy Cordon in 1821 and after her death to Miss Ann E. Everett in 1839. There were seventeen children of whom only four survived — one of whom was Josephus Latham (1828-1889) who

became a leading Disciple minister and educator in North Carolina.

Thomas Latham died on April 20, 1862 and was buried at his old home in Pantego.

Treasure's Page

A. T. DEGROOT

For various reasons, I must give up my very pleasant post as treasurer of the Campbell Institute. First among them is my new work at Chapman College, which will take all the time I can give to it. Since the first of the year I have put in a solid two weeks on Institute chores — which has, however, been a good investment, for we will wind up the year (my 8th) with a balance of some \$200. Important, too, is my wish to do what I can in my treasurership in the Historical Society. Members of the two organizations are sending me single checks for both recipients — and I know not when confusion may invade the bookkeeping department.

The Institute, I believe, is in a sound financial condition. Instead of an annual \$200 deficit which characterized the depression years, we now pay our way by dues alone. We have gained 334 new members in the past eight years. We should readily achieve our goal of 1,000 members by the 50th anniversary.

I would have liked to serve through the 50th anniversary, next year, and enjoyed reaching the goals that are in sight. However, the Chapman work, the projected writing job, and my deep desire to give more time to the Historical Society, lead me to send in this resignation.

It has been a great satisfaction to gain the acquaintance and friendship of the Fellows of the Institute. My mail in the past month has brought in scores of greetings, reputed poems, friendly raspberries, news accounts from around the world, and

checks. I have made at least 5,000 double entries of dues for the Institute in these years, or two a day throughout the period.

I have taken some liberties in the post. We have never asked for dues from our missionary members abroad. For those long in arrears, many were restored by forgiving their past sins at half rates. Throughout, it has been my object not only to make the Institute financially solvent but also to establish it operationally and serviceably secure in our brotherhood life by broadening its reach into a large percentage of our trained ministry and interested laity.

I had thought I would write a Swan Song for the June SCROLL, but this may serve that purpose. When you elect a new Financial Secretary at the annual meeting, I will turn over to him an audited account and the records.

You may be sure that the Institute will continue to have my deep personal interest. If anyone wants to express thanks for the past work, this may be done by sending in membership in the Disciples of Christ Historical Society, at \$1. My new address is Chapman College, 766 N. Vermont, Los Angeles, California.

Back of the Book

W. J. LHAMON, *Columbia, Missouri*

The best thing the Campbells did for us, the one great and commanding thing, was to restore in one sentence the apostolic creed, namely, "I believe that Jesus is the Christ, the Son of the Living God." The dangerous thing they did for us was to make of us a semi-book-sect by imposing on us the slogan, "Where the Bible speaks we speak and where the Bible is silent we are silent." This slogan has been our secondary article of faith — in fact a secondary creed. The one sentence confession landed us just where we should be, back of the Book and into

the presence of the Man in the Book. That is where the first disciples, the Pentecost ones and the apostolic church, were before they had a New Testament. That secondary creed has landed us in a world of confusions.

The Bible is precious beyond compare. We must have it. We must love it. It must be to us a treasure above treasures in the domains of history, literature, inspiration, revelation and spiritual life. But it is a means and not an end. It is a medium and not an objective. It is a highway and not a hotel. It is where our spirits travel and not where they rest. It is an aid to worship but it is not the thing we worship. It helps us to know God and Jesus and the Holy Spirit but it is neither the one nor the other nor all of them. And its help is *help* and not experience. It may guide and inspire us to faith, hope and love but it is not faith, it is not hope, it is not love.

Really the Campbells were doing nothing new when they formulated that slogan. All the Protestant sects were in theory and practice saying the same thing. Unscholarly biblicalism has been a hallmark of our protestant centuries. It has been a power and a menace. It is an inheritance from Roman Catholicism. On its face infallibility is a fallacy. It is a dogma of fallible bishops, priests and councils. In other words infallibility is a creation of fallible churchmen — the same churchmen who made the church also infallible and the authoritative interpreter of the Book. That made things safe. It was a necessary check on interpretation and the multiplication of sects. Luther and Calvin and all the other Protestant leaders accepted this fallible dogma of infallibility and made it a leading dogma of the Protestant movement. Dr. George F. Moore in his second volume of the *HISTORY OF RELIGIONS*, page 368, says, "The Bible was for both Catholics and Protestants, from beginning to end, and in every word, an immediate

revelation from God, free from every suspicion of error either in the original recording or in the transmission." They applied it even to the astronomical construction of the universe in the theological form which had been given it by the great schoolmen, particularly by Thomas Aquinas. The earth was the center of the universe, around which the sun and moon, the planets and the fixed stars revolved. * * * At the head of this mundane creation stood man, who was therefore the head of the created universe." It may be added that Copernicus, Bruno and Galileo were the great heretics of the time. Of Copernicus Luther said, "The fool wants to overturn the whole science of astronomy; but the Holy Scriptures state, Joshua made the sun stand still, not the earth." Scores of such biblical literalisms have had to be given up not only in the realms of science but also in those of literature, history and theology. Scholarship has doomed much. It has doomed the whole tradition of a level Bible with the assumption of inerrancy and infallibility. Instead of a single unit of authority it has presented to us 66 major and minor units of writings, as human as they are divine, and all the more precious for that. As to inspiration — scholars scarcely raise the question. Their questions are of historical reliability and of ethical and spiritual values. Even Alexander Campbell had as early as his day some foregleams of scholarly criticism. As to the various units and books of the Bible he would for their interpretation find if possible the proper title of each, the (human) author, the date, and place and occasion. Then he had some rules about the "dispensations," (a term no longer used among students of religion), about "common usage" and what he called "tropical language"— poetry and parable, one may suppose. These are the abc's of biblical criticism and they were creditable to him in his day. But he never got beyond them. We have in our Bible a vast store of world literature with

its low valleys where inspiration is not needed and cannot be conceded and its high inspirational peaks where prophetic inspiration and revelation must be conceded. We must know the difference between Moses and Jesus; between the tribal and the broadly human; between the ethnic and the universal; between folk lore and history; between prose and poetry; and in interpretation between the guess-work of allegory and the simple, sober, real meaning. The Bible is a literary cafeteria; as Christians we have a right to fill our plates with what is distinctly Christly as indicated by the master himself in his own wonderful ways of living, teaching, healing, rebuking, condemning, approving — and finally as Isaiah's "suffering servant" dying and rising — and thus founding a kingdom of teachers, preachers, neighbors, brothers and friends.

My figure of a cafeteria must not be taken too seriously. One must have wisdom and guidance in his selection. And here we have the example of the Master himself. He had at hand the Old Testament but he made only choice selections from it while he seemed uninterested in large portions of it and refused certain points of its legislation for his higher rules of life. See Mat. 5:21ff. He didn't hesitate to say, "You have heard it said by them of old — but I say unto you," thus putting his higher rule in place of an ancient, tribal and outworn one.

Do we dare to imitate him in this? Indeed we must imitate him thus but in the most guarded ways, ways that are utterly truthseeking, unsectarian and unselfish. We must know the Bible for what it really is — a vast treasury and store-house of world literature that sprang out of many centuries of tribal and national Semitic life just as, for example, the Greek classics sprang out of Greek life and experience. It is in the Old Testament a wonderful story of development from tribalism into nationalism and from savagery into a great and

commanding theocracy. In the New Testament there is an equally wonderful story gathered round our Savior and centering in him. The four gospels are shrines of this story. The Acts is a history (in part) of a "new thing under the sun," the church. Then there are the immortal epistles of St. Paul—teacher, preacher, missionary, theologian and propagandist extraordinary. Hebrews is an eloquent sermon by an unknown preacher for a special audience and occasion. Then there are some minor books under the names of Peter, James, Jude and John. Finally there is Revelation, an apocalypse—enigma to all but the initiated. Altogether it is the most consequential, powerful, transforming and creative body of writings in this world.

Many of the authors of the Bible are unknown. But few of them laid any claim to inspiration. The great prophets did. Turn to Amos, Micah, Hosea, Isaiah and Jeremiah and note their constant challenge as the messengers of God. This claim they backed by the kind and quality of their messages and the daring of their lives, even to death if need be. Aside from these take Luke as an example. This "beloved physician," the companion of Paul, was the author of Luke-Acts. He claims simply the office and the arts of a historian. Here are the words of his introduction to his gospel: "Forasmuch as many have taken in hand to set forth a declaration of those things that are most surely believed among us even as they delivered them to us, who from the beginning were ministers and eyewitnesses of the word; it seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, that thou mightest know the *certainty* of those things wherein thou hast been instructed." Here is the claim of an honest and competent historian with the means of research at hand, namely, previous writers and eyewitnesses and ministers of the word. What more can one ask for the production

of "the most beautiful book in the world"? And could inspiration make *certainty* more certain?

At its best inspiration is a "treasure in an earthen vessel; so St. Paul felt of his own "knowledge of God in the face of Jesus Christ." 2 Cor. 3:7. So of Micah and Hosea, Isaiah and Jeremiah and of all the outstanding speakers for God. There is the "earthen vessel," the human element conditioned by time and place and circumstance. Isaiah, for example, was tremendous. He has been called "a tongue of fire." His calls to righteousness and his denunciations of sin are forever valid. Yet there are portions of his great work that can interest us only as features of a by-gone time.

Interpretation

This was mentioned in a passing way above. Its importance is equal to that of the scripture itself. Any unit of the Bible writings, any text, may be distorted out of every semblance of its real meaning. Given, an inerrant text, or better a half dozen of them; lift them from their contexts; scramble them together into a dogma; then vociferate, gesticulate; call heaven and earth to witness — and the way is open for an unheard of cult or sect. The books of prophecy and especially the apocalypses of Daniel and Revelation easily lend themselves to just such malpractice first on the scriptures themselves and then (what is worse) on the souls of men. As I write a letter comes to me from a former student who was for many years a missionary in Japan. He is now retired and living in California. He preaches, however, part time. He says, "We have more than our share of cheap revivalism and distressing theories of prophecy. The Free Methodist evangelist will speak next Sunday on "The Battle of Armageddon, when and where?" Our own church, Eugene variety, is perfectly ridiculous; The evangelist topics are stated after the titles of modern irreverent jazz songs and the world is dying for the knowledge of Christ."

Here again in the matter of interpretation one encounters a field of wild traditionalism. It reaches far back even beyond the Greek Stoics and was taken over uncritically by the patristic fathers. According to Origen (c. 200 A.D.) every scripture has three meanings, "the literal and historical, which is all that simple minded readers can see; the moral lesson as found by the more intelligent; while the truly enlightened man finds an allegory of profound spiritual truth." Origen recognized that there are many things in the Bible that, "taken literally are impossible or unreasonable or even immoral." So he squared his reason with these unreasonable and immoral things by turning them into allegories. He was doing precisely what the Greeks had done centuries before when, having outgrown their mythology, and seemingly having become ashamed of their capricious gods, they reinterpreted them to make them acceptable and keep them up to the time. By the liberties of allegory they could identify them with the heavenly bodies, the air, the sea, or anything more acceptable no matter how fanciful. They could "translate mythology into meteorology." Thus the Hebrews in their later centuries reinterpreted large areas of their unpalatable folk lore. Thus also the patristic fathers reconciled themselves and their understanding of the teachings of Jesus with the same folk lore assuming that it was all divinely inspired and equally sacred, and revelatory throughout. By means of allegory they juggled with numbers and found something or sought something Christian in many a biblical incident wholly unrelated either to Christian faith or Christian ethics. The following example of allegorical interpretation is taken from Farrar in his **EARLY DAYS OF CHRISTIANITY**. He says, "More than one of the Fathers has explained the Mosaic distinction between clean and unclean beasts by saying that those which divide the hoof represent those who believe in the Father and the Son,

and those which chew the cud represent those who meditate on God's law; whereas the unclean animals which neither divide the hoof nor chew the cud, imply those who neither have faith in God nor study his law." And Dean Farrar adds, "No modern writer can attach the smallest value to such inferences as these." St. Paul resorts to allegory in the 4th chapter of Galatians when he makes the two sons of Abraham, "one by a bond woman the other by a free woman" represent the two covenants, one from Mt. Sinai in Arabia and the other from Jerusalem. This may have had convincing value as against the Judaizers and in favor of Christian freedom in the days of St. Paul but it means nothing to us unless by way of illustration. It is significant that the unknown writer of the book of Hebrews hovers on the borders of allegory in chapter after chapter seeking to comfort and support his distressed Jewish Christian brethren, perhaps in Rome, by showing them that Christ was better than Moses, and that his high-priestly office was above that of the Mosaic high priest because it was "after the order of Melchisedec." This seems like allegory especially in view of the fact that Jesus himself never claimed to be a priest; and further, that St. Paul never claimed it for him.

As to allegory it may further be said that biblical scholars do not resort to it at all in their search for the meanings of the various portions of the Bible. They leave that for Mary Baker Eddy and a hundred other untaught cultists. Scholars in their interpretations resort to precisely the same rules and arts that they use in the reading of any modern book or magazine or daily paper. And they assume that each of the various units of Bible literature has one meaning and only one. On that one meaning light may be thrown by parallel passages, by history, by rhetoric, by its traditional relations and by its literary form, that is, whether it is prose, poetry, fiction, legislation or folk-lore. All of this

and much more that might be said should help one in getting back of the Book to the Man in the Book — back of the Word written to the Word made Flesh. We must cease our bibliolatry.

Were there not a dozen or a score of silences that might just as well have answered the purposes of bookishness and sectarianism? Surely. Church pews, for instance; and hymn books with modern poems by modern poets and musical scales on every page. But there was a tradition about instrumental music that church pews had escaped. In Zurich, Switzerland, Zwingli, one of the foremost of the great reformers of the 16th century, banished organs from the churches because of some misuse of them. Also instrumental music came under the ban of the Protestant interregnum in the same century in England. It was classed among the 84 "faults and abuses" of the state religion of the times and Parliament decreed that "organs be taken down and music books destroyed." Choirs were discharged and organs torn out and broken up. It is interesting to note that a reaction which grew out of an overdone, spiritless ritualism could linger on through four centuries and then spring up into a sectarian clique among the people who were most intent on Christian union. But such things catch the faith and loyalty of grown people with child minds. I myself am an example. As a growing youth I read the American Christian Review edited by a certain Benjamin Franklin of Indiana, an untaught legalist of the legalists. I went to college dead set against instrumental music in worship and with a tender conscience on the matter till one of my fellow students insisted that I should not permit a man with false teeth to sing in church; he humorously affirmed that that would be "instrumental music." Well, surely the New Testament is as *silent* about that as about any other "instrument of music."

But there is another chapter to this history of a

lamentable book sect which is now a notable off-shoot of the Disciple struggle for Christian union. In the book under the title BROTHER McGARVEY written by Dr. W. C. Morrow and published by the BETHANY PRESS there is a chapter entitled "*McGarvey and the Organ Controversy*." Dr. J. W. McGarvey was for many years the president of the College of the Bible in Lexington, Kentucky. He was a man of the highest character, gentle and friendly, commanding the confidence and high respect of his fellow teachers and of his students even to the point of such intimacy and love that they gave him the sobriquet "Brother McGarvey." In the chapter as indicated above there is a history of "The Organ Controversy" as it appeared mainly in *The Millennial Harbinger* in the sixties of the last century. "Brother McGarvey" took a positive stand on the silence of the New Testament on the subject. That silence is a simple fact. He made a dogma of it. Other brethren objected to that premise and of course to his conclusion. The word *innovation* was shuttled back and forth. The debate finally grew so hot that "Brother McGarvey" shouted (in print) "The use of musical instruments in the churches is an innovation of the Mother of Harlots." "Brother McGarvey's" warmth heated many others. It saddened his own life all through his later years as he saw strong churches here and there introducing instruments of music in response to the demands of Christian liberty and a growing culture. At last he withdrew from his long loved Broadway Christian Church in Lexington, Kentucky.

Another movement among us that has in a measure the dangers of division goes forward under the hackneyed term RESTORATION, a term that nowhere appears in the New Testament, or in the Old, for that matter. Nor can I find it in the Declaration and Address. However, like many another captivating slogan it has the prime values

of indefiniteness and the assumption of being scriptural. So being focused in an unscriptural way on a few selected texts torn if need be from their contexts it can, with proper vociferation, be made to look mandatory. But what explicitly is to be restored? There was scarcely a New Testament church that was in all respects like any other one. Canon H. B. Streeter, a profound scholar in New Testament and patristic fields concludes his book entitled **THE PRIMITIVE CHURCH** in these sentences — speaking of the reunion of Christians: "Perhaps the greatest obstacle (to such reunion) is the belief that there is some one form of order which alone is primitive; and which, therefore, alone possesses the sanction of Apostolic precedent. * * * * This belief is an illusion. It may be that the line of advance for the church of today is not to imitate the forms, but to recapture the spirit of the Primitive Church." This whole matter of restoration must go, therefore, beyond the Book to the "spirit of the Primitive Church" remembering, meanwhile, that the Primitive Church had no special Book of its own, but that it busied itself through three or four generations in making such a Book. And should we succeed in restoring the spirit of the Primitive Church we shall find ourselves very close to the spirit of the Man in the Book, whose whole emphasis, it seems, was on the spirit and not on organization. Jesus seemed to assume that given the proper spirit sufficiently satisfactory organizations will make their appearance.

The Roman Catholic Church has a double dogma of infallibility, namely that of the Book and that of the Church. Protestantism has inherited from that Church only one of its dogmas — that of the infallibility of the Scriptures. On that ground we are failing to meet them as we should. On that ground we have split into scores, or even into hundreds, of sects and cults. We must abandon this

untenable dogma and turn to science, the science of biblical scholarship. Our scientists, our textual critics and our historical and literary critics, must tell us what the Bible really is, what are its values and whither it leads us. And if then we find ourselves still differing here and there let us hope that it may be not as quarreling dogmatists differ but as scientists differ, maintaining mutual respect and friendly cooperation. The way to unity is the way of science and the Spirit of Jesus.

Notes

Our President, Sterling Brown, is to teach in Vassar College this summer and hence will have to miss the Institute meeting, but he has planned it for us. He is transferring to the New York office of the National Conference.

Lewis Smythe, Barton Hunter, and E. S. Ames, were speakers at the Illinois Ministers' Retreat at Eureka, June 11-14. One hundred were in attendance, and the fellowship had the good old Eureka quality.

E. S. Ames is retiring from the Deanship of the Disciples Divinity House at the end of this month of June. W. B. Blakemore has been appointed Acting Dean and he will continue as Assistant Professor of the Psychology and Philosophy of Religion. It is ten years since Mr. Blakemore entered the House and he has proved himself exceedingly efficient in all that he has had to do.

The booklet on the Growth, Heritage, and Timelessness of the Disciples, by E. S. Ames, is being reprinted again. Eight thousand have already been sold. It is a tract of about fifty pages and is sold at cost.

J. J. Van Boskirk will begin his work for the Chicago Disciples Union on July 1. With only two or three exceptions the Chicago churches are

cooperating in his support. The future looks brighter in this work than ever before.

Washington and New York Disciples appeal to the whole country to help build and pay for their church buildings. Chicago builds her own and helps other cities.

Program

Campbell Institute

July 30 - August 3, 1945

Monday Evening, July 30

9:00 P.M.—Communion Service in the Chapel of the Holy Grail, J. J. Van Boskirk, Leader, Secy., Chicago Disciples Union.

Tuesday, July 31

2:00 P.M.—“The Church in a Labor Center.” Eugene C. May, Minister Glen Oak Christian Church, Gary, Ind.

9:00 P.M.—Vice-President’s address. Waymon Parsons, Shaker Heights, Ohio.

Wednesday, August 1

2:00 P.M.—“An Outsider Looks at the Disciples.” Prof. Walker M. Alderton, Chicago Theological Seminary.

9:00 P.M.—“Race Relations as I have Seen Them.” Sam Freeman, Little Rock, Ark.

Thursday, August 2

2:00 P.M.—The Campbell Institute — A Date with Destiny. Business Meeting.

The Training of Ministers. President Kenneth Bowen of the College of the Bible, Lexington, Ky.

6:00 P.M.—Annual Dinner at the University Church of the Disciples of Christ. Dr. Lewis Smythe, Speaker.

Friday, August 3

2:00 P.M.—Ups and Downs of Religious Empiricism. Dr. Barnett W. Blakemore.

THE SCROLL

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By W. E. GARRISON, *President*

The Campbell Institute is about to have its semi-centennial. This event will occur in the autumn of 1946. The main celebration should probably occur in connection with the summer meeting. With travel conditions eased, as they certainly will be by that time, this should be a record-breaking assembly. What is more important than mere numbers, it should launch the Institute upon its second half-century with a new sense of mission and a more adequately realized sense of direction.

The observance of this anniversary has meaning for the Disciples at large as well as for members of the Institute, as the Institute itself has had significance for our whole family of faith as well as for its own Fellows. This organization never was merely a self-improvement club, still less a mutual admiration society. Its stated aims from the beginning have been: (1) to encourage scholarship; (2) to develop the spiritual life of its members and "the churches with which they shall come in contact"; and (3) to make "contributions of permanent value to the literature and thought of the Disciples of Christ." We need not say how much success has attended these efforts, but these have been the aims. I do not know of any scale by which the spiritual life can be measured, but I think any fair audit of the intellectual and (in the widest sense) cultural assets of the Disciples at the present time would show that the Institute has made substantial contributions. What its members have done has been important for the Disciples, and the Institute has encouraged them in doing it.

Anyone who has studied the history of the Disci-

ples, delving into the files of their early periodicals and becoming acquainted with their books, knows that after the passing of the founding fathers the leadership passed into the hands of men very inadequately acquainted with the currents of the world's thought or with the processes and results of scholarship in their own century. There were some men of the finest personal culture. There was W. K. Pendleton, Alexander Campbell's two-time son-in-law, who, for polished courtesy and charm of manner, would have graced a diplomatic post at any capital in Europe. There was Charles Louis Loos, who kept up with current French and German publications. And F. M. Bruner, the first Disciple, so far as I know, and the only one of his generation to study in a German university. Others might be added. But their number was small and their influence in producing a scholarly ministry was slight. The middle period of our history was one of what I have called "cultural isolation." The change began to come in the 1890's when some of our young men, graduates of our starved and meagre colleges, began to go to the universities. One result, ultimately, was a vast improvement in the colleges as some of these men came back to teach in them.

The Campbell Institute began almost with the beginning of this renaissance. It did not produce it, but it paralleled it, was nourished by it, and in turn contributed to its progress. It is for this reason that I say the semi-centennial of the Institute is something more than a cozy little coterie's collective self-congratulation upon having lived so long. This half-century is more than one-third of the entire history of the Disciples, and it constitutes one of the major divisions of that history.

It is a matter of great satisfaction to those of us who have reached somewhat more than mature years to realize that the Institute is, in the great body of its membership, a young men's organization. That is

as it was in the beginning, is now and ever should be. If the charter-members fifty years ago had not been young men, there would not be even three of them surviving for this semi-centennial. It was and, in large measure, should continue to be a youth movement, for its face is toward the future. What the Institute has done is less important than what remains to be done.

Some plans are already being made for the proper celebration of this anniversary. A publication committee has been appointed with authority to edit and publish an anniversary volume. Various projects in relation to the next annual meeting are under consideration. The plans are still fluid, and suggestions from members are invited. On the theory that everybody knows more than anybody, the president and executive committee sollicit the views of all Fellows of the Institute. Who will suggest the best comprehensive theme for the semi-centennial meeting? (*Not "The Campbell Institute in the Atomic Age."*) Who will write a hymn good enough to be the Institute's theme song for its second half-century?

Editorial Notes

By E. S. AMES

It has been a momentous summer. Never have so many things of world importance happened in so short a time. The atomic bomb, man's greatest scientific achievement, has rocked the earth, ended the war, and opened a new era for human life. International affairs, and personal problems have taken on new dimensions and new possibilities for good or ill. It is a testing time for wisdom, courage, and patience. Religion, education, politics, business, and domestic life, are up for review and revision.

Probably every individual reacts to this amazing scene in terms of his previous ways of thinking. Those religionists who have believed the end of the world would come in sudden cataclysms proclaim

this as the appointed time. Those who take a longer and a deeper view of history will try to see in these unprecedented events the fulfillment of ideas and forces long in the making, with attendant consequences and great opportunities. More and more people believe this is a moment for decision, for planning, and especially for closer cooperation in organizations and movements seriously concerned with making a better world.

Members of religious groups which realize the importance of intelligence, as well as of devotion, will draw closer together to think and confer as to how they can best serve their time and destiny. There is more talk and reading and listening, among all classes of people, concerning big events and problems than ever. Too often this excitement wastes itself in selfish personal interests, but much of it is groping for direction and vision toward more adequate realization of the common good. Here ministers have a wonderful chance to help in the consideration of the living problems that are in every thoughtful mind and anxious heart. Never has the pulpit had greater responsibility.

The Campbell Institute should have more importance to all its members in these days. It was organized to promote fellowship, discussion of great questions, and to spread the light of truth and hope far and wide. It will soon be fifty years since its beginning and this has been the most remarkable half century in human history. Next summer when the jubilee celebration comes it will be an event worthy of real enthusiasm. It is the intention of the officers and loyal members to attain a fitting culmination of these years by growth in numbers, in better understanding among friends and critics of the Institute, and in better methods for its development and usefulness.

The Institute exists for no other purpose than to serve the brotherhood in which it has lived and the larger cause for which the brotherhood exists. Its

history is an open book and its record has been public from the first. More might have been accomplished if all the members had been more outspokenly loyal to its spirit and endeavors. The Institute might have had a brighter and more fruitful history if it had set itself to certain kinds of research, such as statistics, for example, concerning the number and distribution of Disciple churches, the numbers and training of ministers, cultivation of Christian union, better reporting on advances in biblical scholarship, social sciences, and missionary enterprises. There are many vital ideas in the history of the Disciples which should be kept alive and cherished in the churches.

Most of the members are college graduates and the cause of education is among their most important interests. The question of the relation of education and religion has been one of the most vital concerns of the religious world and the Disciples began with convictions and experiments which should have been kept alive by continuing investigation and discussion. The relation of science and religion was particularly in evidence in the early years but too soon the colleges fell into the common pattern of seeking the externals of buildings and grounds without corresponding emphasis on scholarship, faculty, and research. The conventional standards of size, wealth, and numbers have ruled the schools, and no notable distinction has been achieved in policies, methods, or results. The record in education has been conventionally commendable but it might have been exceptional and revolutionary.

Alexander Campbell, for whom the Institute was named, made a unique and timely contribution by leading in a development of religion particularly well suited to the new age of democracy and science, and to the opportunities which the United States of America offered. Perhaps he was so enamored by the discoveries he made toward a fresh interpretation of Christianity that he did not see clearly

enough that further revision, refinement, and enlargement would be necessary in the century following him. But he certainly was willing to allow freedom of thought in practical matters and even in the most central and basic matters of faith and practice. In his own lifetime he revised his opinions concerning many things, of which the missionary enterprise is a striking example. Numerous passages in his writings point far beyond the present intellectual horizon of the majority of his followers, especially in theological matters such as the doctrine of the trinity, the sinfulness of man, conversion, secularism, open communion, creeds, lay leadership, critical interpretation of the scriptures, and christian union. In a day of sad and sour Calvinism, he was for a religion of joy. In a time of meticulous legalism, he was for freedom. In a day of sectarianism, he was for tolerance and cooperation.

How can the Campbell Institute be worthy of the name of this great leader unless it have his spirit of innovation, reconstruction, and adventure, consistently with reverence for the mind of Christ, and for the lessons disclosed in the long and varied history of Christian men and women in a changing world? Nearly all religious movements, even those which have begun with vision and spiritual energy, have slowed down, or bogged down, under the influence of the "cake of custom," and the fear with which incipient dogmatism inhibits novel ideas and experiments. The Disciples have been loud in denunciation of ecclesiasticisms, but have unconsciously become subject to authority under other names. Eternal vigilance is the price of liberty in all human associations, but no where is this price more certainly exacted than in gaining and maintaining religious liberty.

Mr. Frank Gardner is the new Financial Secretary, or Treasurer, of the Institute. He has been appointed Professor of Religious Thought in Drake University, but assumes his duties there next Febru-

ary. For the present dues may be sent to him or to Barnett Blakemore, 1156 East 57th St., Chicago. We do not know the poetic gifts of the new Treasurer but the duties of the office may turn him into a poet as they did A. T. DeGroot. Dr. DeGroot is now Dean of Chapman College in Los Angeles and we hope he can use the magic of his verse to secure plenty of funds and students for Chapman. We shall hope to have contributions from him continue. He is also Secretary of the Disciples Historical Society which he and Claude Spencer, of Culver-Stockton have built into a vital and going concern.

Joseph Van Boskirk is now the "Bishop of Chicago." In more orthodox terms he is, "Pastor at Large" in this city. He has taken up his duties with understanding. His address is 19 South La Salle street. The Chicago churches are well united under his leadership and funds have been generously given and subscribed for the maintenance of his office. He is a graduate of Phillips and the University of Chicago Divinity School, and comes from a successful pastorate in Florence, Alabama.

The Editor of the Scroll takes pleasure in the continuing demands for his booklet on the Disciples of Christ of which ten thousand copies have been printed and widely circulated. Many pastors have ordered them for the members of their official boards and other members. They are sold at cost, five cents per copy. This booklet sketches the history, growth, and timeliness of the Disciples of Christ.

Letters from a number of our Chaplains indicate that they are looking to the day when they will return to pastorates. We trust that day is not far away. They will come back with rich experiences and a deeper understanding of the need for churches and for gripping interpretations of the Christian religion.

The Annual Meeting

By W. BARNETT BLAKEMORE

The forty-ninth Annual Meeting of the Campbell Institute met at the Disciples Divinity House in Chicago from Monday, July 30 to Thursday, August 2, 1945. The opening event on Monday evening was a communion service in the Chapel of the Holy Grail. The service was arranged and led by Mr. J. J. VanBoskirk who has recently come to Chicago as the Executive Secretary of the Chicago Disciples Union. Assisting Mr. VanBoskirk in the service were A. LeRoy Huff of Chicago and C. J. Robertson of McComb, Illinois. During the service, Mr. William Young, baritone, a member of the Chicago Heights Christian Church, sang "Consider and Hear Me."

The first paper of the meeting was read on Tuesday afternoon by Eugene C. May who is concluding a pastorate at Glen Park Christian Church, Gary, Indiana, to become pastor of the church at Bluefield, West Virginia. Mr. May's paper, dealing with the problems of preaching in an industrial community, was based on his eleven years of experience in the steel-making city of Northern Indiana. Discussion, led by I. E. Matcalf, centered on the varying reactions of laboring people toward the churches during the successive stages of labor union organization.

On Tuesday evening, Mr. Sam Freeman, minister of the Pulaski Heights Christian Church, Little Rock, Arkansas, presented a paper on "Race Relations as I have Seen Them." Mr. Freeman's experiences, both north and south of the Mason and Dixon line convince him that segregation is as much a Northern as a Southern characteristic. Mr. Paul Wassenich, whose recent residence in Detroit has enabled him to watch the migration of all races into that industrial centre, led the discussion.

"An Outsider Looks at the Disciples" was the theme developed on Wednesday afternoon by Mr. Walker Alderton of the Chicago Theological Semin-

ary. His remarks brought into focus the question of whether or not our special brotherhood emphases have made us sectarian. Needless to say, Dr. Ames, who was leading the discussion, rose to our defense by indicating that the things which most distinguish us as a group do not divide us from other groups. (See "Fourteen Points," *Scroll*, November, 1942, p. 78.)

On Wednesday evening, the Campbell Institute dealt with the problems of furthering the scientific investigation of religion. W. B. Blakemore, acting Dean of the Disciples Divinity House, presented the paper on "The Ups and Downs of Religious Empiricism." The crucial point of empirical studies of religion is the scarcity of research instruments where by the vital statistics of religious life, the concrete data about religious experience, can be readily abstracted from the wider general field of religion. Dr. Ames led the discussion in which Dr. Lewis Smythe pointed out that the best chance is that some geniuses will devise standardized methods, easily used, by which the ministers of the churches, who are constantly in touch with the raw facts of religious experience, can isolate the data and transmit it to some central locations where it can be scientifically interpreted.

The Thursday afternoon session was devoted to the training of the ministry. President Bowen of the College of the Bible, Lexington, Kentucky, spoke on "The Making of Prophets," emphasizing the sense of call, scholarship, and inspiration. In the discussion period, Mr. Ice of Bethany College, Dean Slaughter of Drake School of Religion, presented the plans of their institutions for the future development of ministerial training.

The Annual Dinner was held in the University Church of the Disciples of Christ on Thursday evening. Monroe Schuster of Hopkinsville, Kentucky was a most affable chairman. Mr. B. Fred Wise

sang, and many Institute members heard for the first time his vigorous rendering of "John Brown's Body." The speaker of the evening was Dr. Lewis S. C. Smythe of the University of Nanking, China, who has been a professorial lecturer in the Disciples Divinity House during the past year. Dr. Smythe spoke on "The Urgency, the Objectives, and the Methods of Post-War Missions."

In the business sessions of the Institute, two elections of officers were made. Dr. W. E. Garrison was elected President for the Fiftieth Anniversary Year. Dr. Garrison wrote the original constitution of the Institute at the time of its founding, and is one of the three remaining charter members. The Institute is highly privileged in the opportunity to have Dr. Garrison as its leader during its Golden Jubilee year. Mr. Frank Gardner was elected financial secretary. Since the editor of the *Scroll*, the vice-president and the recording secretary were elected last year for a two year term they did not have to stand for re-election this year. The editor of the *Scroll* claims that he was particularly relieved, at a time when even Churchill cannot get the votes, not to have to stand for re-election.

During the past year, under the leadership of Mr. Sterling Brown, an informal group has met in Chicago to discuss possible plans for the fiftieth anniversary celebration. The group has from time to time included non-Chicago members of the Institute who were passing through the city. The findings of the committee indicate that the tradition which was established twenty-five years ago by the publication of *Progress* be continued and, in a sense, that progress be re-affirmed. The Institute therefore commissioned President Garrison to appoint a committee which could further this plan of publication and instigate any other procedures which it felt would constitute a worthy celebration next year.

The Campbell Institute was held this year, as in

recent years, during the week of the Pastor's Institute sponsored by the Federated Theological Faculty of the University of Chicago. Professor E. B. Meland, recently appointed as professor of Constructive Theology on the Federated Faculty gave the lectures on "The Power of the Christian Faith for this Age." For a number of reasons, a patriotic one being foremost, the Pastor's Institute was not widely publicized this year. As a result, both its meetings and those of the Campbell Institute were slightly smaller than usual. Attendance at the separate meetings of the Institute was about forty, some sixty-five different individuals being present altogether. The Annual Dinner was attended by more than seventy, among whom were some guests from the Chicago churches.

Missions in the World

LEWIS S. C. SMYTHE

Will there be a "new world" or just a "post-war world?" or shall we change the title of Carl L. Becker's book "How New Will the Better World Be" to "How Much *Better* Will the New World Be?" In part it depends on what we make it.

1. *The Urgency.* The *physical* destruction caused by this war is almost beyond the imagination of any man living. This means more than just so many buildings destroyed. It means that productive equipment which could be used for producing the things that are necessary to sustain human life have been destroyed. This basic capital can only be replaced by the creative work of men. The assurance of currency will not replace it. This physical destruction also means that millions of persons have lost their homes and their places of work. Not only in Europe but as Bruno Lasker has described in Asia we have millions of displaced persons. It is urgent to get capital resources and man power at this task of reconstruction as rapidly as possible in order to pre-

vent further suffering. Sociological studies have shown that war, famine, and pestilence are closely associated.

The *cultural destruction* in China alone has been tremendous. All of the Chinese universities and cultural institutions in territory occupied by the Japanese have been looted and destroyed with the exception of some fireproof buildings that remain standing. Of the thirteen Christian colleges in China, eleven of them are refugeeing in West China. It is estimated that it will take \$4,500,000 to rehabilitate these schools at the close of the war. Cultural leaders have also been depleted and not replaced. There has been a five-year moratorium of Chinese college graduates coming to America and England for advanced training. Our China mission in facing the post-war period has seriously requested that the United Society send 60 missionaries instead of the 35 that we had in the beginning of this war. The Chinese government realizing its inability to provide adequately medical care and education with this depletion of their leadership have requested all mission organizations in America to open as many hospitals and carry on as much educational work in China as they can. They have offered full religious freedom in these institutions so long as they maintain educational and medical standards.

The *moral destruction* is probably the most serious legacy left to us of the war. It is difficult to fight Nazism without at the same time becoming like them. The war itself in all countries has tended to develop "devotion to the dominant party, cynical manipulative ability, brutality in dealing with the opponents, oppressive smartness, disregard of the sufferings of one's fellow men, or a lack of scruples against fattening like a vulture on the tragedy and sacrifices of others." (P. A. Sorokin, "Man and Society in Calamity," 1943, page 312) The *Christian Science Monitor* for July 25, 1945, reports that seven million Germans are being dispossessed in

eastern Germany by Poles and driven westward, some of them with only two hours notice to leave their homes. In the fall of 1937 I sat under Japanese bombing in Nanking and typed out protests similar to the protests that were made in America to this bombing of the city. Now in 1945 *The Christian Century* is the only religious journal that I know of that has raised a protest against our obliteration bombing of Japanese cities. (Vera Brittain, "Massacre Bombing, The Aftermath" August 1, 1945, pages 880-881) Without arguing the question of military necessity, I merely point out the change that has come in our American moral attitude in the brief period of eight years. *The Christian Century* is right when it says that when we view the horrors of the prison camps in Germany, we are not only viewing the acts of Nazis or Germans but we are seeing humanity at its worst. Our problem is to keep all humanity from degenerating to the barbarity of those camps.

In periods of calamity whether famine, pestilence, revolution or war, sociologists find that there is an extension of compulsory relations. The effect of these calamities upon men is diverse. Sorokin has pointed out that "some become brutalized, others intensely socialized, some disintegrate morally, mentally, and biologically others are steeled into an unbreakable unity. In adversity, some lose their sense of honor; others are ethically and spiritually reinforced." (Page 159.)

The effects of calamities upon society depend upon the severity and duration of the catastrophe. Consider the effect upon the people of occupied China where they have had eight years of discouragement, eight years of under-employment, eight years of exploitation, eight years of flagrant selling of opium, promotion of alcoholic drinking and prostitution. This is the situation into which missions have to move as the territory is recovered from the Japanese.

Even though we have defeated the Nazis and the Japanese, the devastation that mankind has suffered is making for a continuance of the very naturalistic pessimism out of which Hitlerism arose, because it denies that there is any approach to man's essential goodness either because it does not exist or because it has been lost completely. This point of view facilitates the unrestricted acceptance of the power principle. The social consequences of theological pessimism are very similar to this. It has the same anxiety and despair and non-progressive interpretation of history. Its only difference is that it has *deus ex machina* form of salvation for an individual Christian convert. Paul Tillich claims that for this reason the theology of Karl Barth facilitated the rise of Nazism in pre-Hitler Germany. (F. Ernest Johnson, "Religion and the World Order" 1944, pages 22-25.)

For missions the urgent task is to reinforce those "intensely socialized," those with "unbreakable unity," and those who are "ethically and spiritually reinforced" in China and other mission lands. We must approach them in complete sympathy and understanding of their problems and heroism. We must also approach in complete understanding those who were "brutalized," "disintegrated," and who "lost their sense of honor." Sorokin makes the startling statement "It is precisely in such periods that the foremost world religions have emerged or have been refined." "Periods of peace and material well being . . . are marked by comparative un-creativity in this field." (page 183) In other words, the disorganization of this post-war period not only presents us with great difficulties but also presents us with a great opportunity.

II. The Objective. A World Faith

A world faith is urgently necessary in order to bind up the broken values of all mankind. In the past, as W. E. Hocking in his book, "Living Religions and a World Faith," (1939, p. 143-208) has

pointed out "Missions have tried to achieve a world faith by the radical displacement of all other faiths but in many places the result was a destruction of old values with inadequate replacement by new and Christian values." Furthermore, the missionaries found gems in these other religious heritages such as the statement by Lao-tze who lived in China in the sixth century B. C. in his *Tao-Teh King*, "To those who are good to me, I am good; and to those who are not good to me, I am also good; and thus all get to be good. To those who are sincere with me, I am sincere; and to those who are not sincere with me, I am also sincere; and thus all get to be sincere. Recompense injury with kindness." (Louise Saxe Eby, *The Quest for Moral Law*) Here was the statement of the doctrine of good will six centuries before Jesus but in the interim this doctrine has been buried in a mass of Taoist superstitions. Because of the good things found in many other faiths, many people have advocated a form of religious syncretism but the weakness of syncretism is that it asks each individual to compromise his real convictions or else to treat them as of no importance. In place of this Dr. Hocking suggests that the ultimate solution is a process of reconception, that is, the statement of the doctrine of good will by Lao-tze six centuries before Christ but in the interim this doctrine has been buried in a mass of Taoist superstitions. Because of the good things found in many other faiths, many people have advocated a form of religious syncretism but the weakness of syncretism is that it asks each individual to compromise his real convictions or else to treat them as of no importance. In place of this Dr. Hocking suggests that the ultimate solution is a process of reconception, that is, the statement of the doctrine of good will by Lao-tze six centuries before Christ reinforces our faith in Jesus' insight that mankind could only discover the best life by living on the basis of good will. In the

end, that faith will triumph which can best conceive its essential teachings and insights so as to best aid man in finding the highest form of living.

Our objective is a *world brotherhood*. In his last writing, Professor Robert E. Park said "Missions have the answer to the race problem." (*American Journal of Sociology*, November 1944.) By this he meant that in living and working, side by side with members of other races to solve common problems the missionaries had transcended race consciousness.

The establishment of a world brotherhood requires not only an attitude of good will but implementation of the facilities through which good will may operate the following ways. We need an economic collectivism that shares economic benefits with the common people. Carl L. Becker in the book referred to above says that our current choice is between Social Democracy, Socialism, Communism, and Facism. We need an international political order that guarantees people security and their nation a part in the family of nations. Such an international political order has been written in the United Nations Charter at San Francisco. Whether that charter will be put into the archives or into operation in our generation depends upon what we do about it. We need an international economic order which will work toward the ideals stated by Harold J. Laski "The planned development of a world regarded as a common pool of wealth to which all nations have access, on terms as nearly equal as we can make them." (quoted by Becker, page 244.)

As I see it, our objective is a cooperative quest not only for the highest good for all mankind but also for the source of greatest good of all humanity. Jesus lived by the faith that the source of the highest good of all would come through brotherly love and supreme devotion to the source of that love, "God."

III. *The Means.* Mr. Edwin Marx who has been Secretary Treasurer of the Disciples mission in

China and is now heading up the planning for our missions in China in the post-war period wrote me "to attempt to satisfy every need in China would bankrupt the United States." Therefore Christian missions must select the point in the human process where they can stimulate the greatest creative powers for good in China with the resources available. In the midst of the terror in Nanking in 1937 with the Japanese taking the city, we found that the efforts of a few people to carry out good will and to organize for the welfare of the suffering people helped to prevent panic and to prevent complete disintegration. As I see it our task in a disorganized world is to create islands in cooperation with those who have been "intensely socialized" and "ethically and spiritually reinforced." Working in cooperation with them we can extend the good.

Dr. Henry Nelson Wieman has defined the growing point in human life as the creative interaction of valuings between persons. This process of valuings in its simplest form is the sort of thinking that children are doing when they are asking their parents "which do you like best, ice cream or candy?" Dr. Wieman takes the point of view that we can study this process in human life objectively without having to answer all the theological and metaphysical questions that are involved in the question of the nature of God. For him this is the point on the human level at which God operates in human history. His contention is that all values, namely, new ideas, work, aspirations, new achievements, result from this creative interaction of valuings between persons. Even the very mind and intelligence of each human being is the result of such communication. Therefore, whatever promotes this creative interaction of valuings between persons will most effectively promote the highest good for the Chinese and all mankind.

The forms of work that will facilitate this crea-

tive interaction of valuings between persons include first of all the stimulation of group action for self-help. Father J. W. Tompkins worked with the poor fishermen of Nova Scotia for 7 years before they awoke to the fact that they could build a lobster factory with their own hands. D. Spencer Hatch who was formerly a missionary in India and is now working in Mexico discovered the way to help those who help themselves. As a result of his years of experience he went into a Mexican community and built a model small family house for himself and his wife and introduced crops which were an improvement on the local situation but at the same time were within reach of what any local Mexican could do himself. Without urging them to accept his ways, they came around to copy his ways. (*Readers Digest*, July 1945, pages 45-48.) In China we have found that the industrial cooperatives likewise stimulate the refugee workers and others to realize that they can organize their own business on a basis which shares the benefits among the members better than the old forms of business enterprise.

Our Christian colleges in China have made a very good record and recently the University of Nanking was listed as one of four universities in China with a grade "A" ranking but because of the fact that most college students in China come from the upper and scholar class they have very little understanding of the workers and farmers in their own country as described by Kuo-heng Shih in his book "China Enters the Machine Age." It is also due to the fact that these schools have largely transplanted the curriculum of schools in America and much of the textbook material deals with conditions in America instead of dealing with conditions in China. Because of the anti-Christian movement of the 1920's and the demand of the Chinese government that all forms of required religious instruction be eliminated from the curriculum, these schools

have had to depend entirely upon voluntary religious work on their campuses. The result is that when a great social movement such as the industrial co-operatives needed college graduates for a promotional staff to help Chinese workers in organizing industrial cooperatives, it was not possible to find enough of them among graduates of these Christian colleges. I think in the future these colleges are going to have to include, as Dr. Wieman suggests for colleges in America, a study of the problem "What is the highest good for mankind." This should be studied in the spirit of a genuine search for a real answer rather than the academic study of worn out philosophy. For instance, history could be studied scientifically from the point of view "Where did we miss the boat?" Carl L. Becker, Professor-Emeritus of History in Cornell University, does not hesitate to discuss recent history in these terms and from that hind sight, he attempts to develop a foresight regarding the new world.

Christian missions will want to continue medical service as a humanitarian way of relieving suffering in mission lands where as yet there is not adequate medical facilities provided by the state or others but this medical service should be continued not only as a technical service of skilled operations and medical treatment but also as a helpful fellowship with the people in their suffering. The Christian mission hospital thus becomes a very effective expression of Christian brotherhood and love. It will be better if these institutions can be organized on a self-help basis by applying the group insurance and consumer cooperative principle.

Church and religious activities will be directed to promote commitment to the source of the highest values and to nourish and renew that commitment. This will include religious work in all forms from wholesome play to tragic art. Not only in the specifically religious activity but all mission activity

must be directed toward creating a deeper and broader fellowship of meaning and understanding of all social classes, races, and nationalities.

In other words, the means by which Christian missions can aid in making the new world better is by developing personality equal to the new world tasks. Forms of economic and political organization facilitate men in living the Christian life and treating their fellows as brothers but these forms in and of themselves are sterile without the living personalities devoted to the achievement of human brotherhood.

Conclusion—Professor Becker says “Making a new and better world is something that is, or should be, always going on.” There is no chance of a “once for all” solution of this problem. The period of calamities in which our generation is living simply means that our task is greater than it has ever been before but at the same time, we probably have better instruments and greater insight for solving problems involved. If Christian missions can recover its sense of mission and urgency, clarify its objectives, and properly select its means, the Christ-like life can be extended and possibly terrific forces of evil that threaten to engulf all mankind can be turned back.

What Is Man?

By STERLING W. BROWN, New York City

Our friends the anthropologists—whose job it is to study man, and they never become bored by the subject—tell us that man has been on this globe for millions of years. The exact date of his origin seems lost forever in the misty dawn between human and animal. The history of man is a history of struggle. As a part of God’s handiwork, man has been a participant in the struggle for existence. He has not been an appeaser in this ceaseless fight. He has

fought his way up from the stage of the beast and brute. His foes have included the adverse elements of nature, the ravages of disease, and the multiple exigencies of a barbaric social existence. Flung by the laws of the universe into a life he cannot completely order as he will, man is beset by natural evil and hounded by social evil. And yet man has laughed in the face of his tragic fate. In the midst of his torments he has had enough strength of soul to die with a song on his lips which radiated forth into the cold depths of space and warmed them with faith in God.

A contemporary philosopher has enumerated ten steps by which man has moved from savagery to science.

The first is speech. This did not come quickly. Primitive man did not receive in some moment of inspiration the gift of language. Speech came of a laboreous evolution from the guttural grunt of the apeman to the polished phrase of a Cicero. But when he could speak a language man rose above his animal friends.

The second is fire. This robbed night of its terrors, emancipating him from slavery to the climate, and made edible many things that had been inedible.

Third, agriculture. When nomadic man settled down to farm life civilization began with the tilling of the soil.

Fourth, domestication of animals. This transformed slayers into slaves and perils into playthings.

Fifth, social organization. This gave man order out of chaos, security in the place of insecurity, a tradition of practices that could be handed down from father to son.

Sixth, morality. This gave a measure of gentleness to man's gross behaviour, and man's killing was tempered by moral law.

Seventh, tools. These were extra eyes, and hands and feet. At times these tools became masters

of man, but always he subdued them for the things of the mind and spirit.

Eighth, science. This has given man a near victory over matter but it has not yet given him a victory over self.

Ninth, education. This laid the foundation for a better world by passing from one generation to the next the accumulated wisdom of its ancestors.

Tenth, writing and print. This was man's achievement of a sure memory, a racial memory that defies the centuries.

And one might add, religion. It came first as a softening influence on the stern law of the survival of the fittest, but was bound up with every phase of primitive man's life. It taught man not only to live but to live better.

So, at long last, man has come up from the lower order of life to his present state of being. He has come up through a pain economy. Man has struggled up—fought his way up through never-ceasing pain and effort and struggle. Finally he has learned that he can, if he will, make his world better. Man is a purposive creature whose valuations hold sway over every aspect of his experience. So man's world is—to some extent—a world of his own making. But from whatever point of view we look at the long history of man it stands out as the great drama of the earth.

What may be the outcome and destiny of man along the lines of modern civilization lies in the deepest shadows of the future. One thing is certain, man cannot turn back! Even though for the moment he may, in his desperation, revert to the ways of the jungle, the finer spirit of man will not die. His devotion to decencies of life will lead him up to new heights. For man can, through the recreation of his environment, determine what he is to become. And man will create a better world when he desires it, hopes for it, prays for it, and works for it. He

has the responsibility of making his world conform to the world of his dreams—the Kingdom of God.

Each new generation of men begin their life struggle with the accumulated wisdom of their predecessors. They begin on a higher rung of the ladder of human progress. As a result of this progressive culture of man, mechanical inventions, social organizations, laws of human betterment and other attainments form the heritage of the race. And man has gained this precious heritage through the formation of cooperative groups in which intelligent good will has replaced individualistic selfishness.

It is at this point that religion came into the picture of primitive life; it is also the point at which it enters modern civilization and points the way to a higher life for man. Religion is called upon today to lead man out of the dark night of a disintegrating civilization into the light of a better world.

But in the face of pressing social problems in our own nation, and the precarious setbacks of a global war, can one be hopeful for the future? The answer from the history of man—the answer that man gives from the depths of his soul—is that the very exigencies of life yield an overwhelming power for victory. Life is actually seen to its best advantage against the black cloud of human devastation and suffering; for suffering leads to desperation, and desperation to strenuous activity for self preservation.

The man who gathered our money has moved
And taken the money muse he woo'd.
Now how can we pay for the SCROLL today
Unless each man his dues will pay?

The SCROLL begins a new year with this issue.
Send checks or other remittances to the Campbell
Institute, 1156 East 57th Street, Chicago.

I Am Onesimus

From a sermon by HUNTER BECKELHYMER, Chicago

I was born a slave. My parents were slaves before me, although I never learned from them who we were or where we had come from. Perhaps we were the descendants of some of the Roman Empire's war prisoners. I never found out, because as a very young lad I was sold into the household of a wealthy resident of Laodicea. I was to be one of his house-slaves, a domestic servant.

As I look back on it, my lot wasn't particularly hard. My duties were menial, but not inhuman, and physically all of us servants were well provided for. My master wasn't cruel, but he was quite strict. He expected absolute obedience and complete deference from his slaves. He expected us to work hard and to keep alert to his needs. When he did our duties we were treated well and on occasion rewarded with gifts. When we disobeyed, we were severely punished. I well remember the slave who attempted to escape from my master's household. My master had him beaten until the poor fellow died of his injuries. My master was quite within the law and the customs of the times in so treating his slave. I think that he himself had no taste for the proceedings, but he felt that he owed it to other slave owners to discourage such rebelliousness by making an example of this slave. You see, my master was a Christian, and I believe that it made a real difference in his treatment of us, in a number of little ways.

The Church of Laodicea used to meet in my master's home. Frequently they would have a meal there which I helped to serve. As they approached that part of the meal, however which they called the "breaking of bread" we were not permitted to stay. But I could hear the preacher, Archippus, leading the group in prayers and the singing of Psalms. After such meetings we slaves always noticed that

we were treated a little more considerately and kindly and we wondered if this religion had something to do with us.

When I was about twenty years old I had grown quite dissatisfied with my lot. The menial tasks, the confinement, were irksome to me, and I wanted to see some of the outside world beyond the Lycus valley. So one night I ran away. Where I was going I hadn't the slightest idea, although the big city of Rome had always fired my imagination. Besides, I could hide more easily there than in nearby Ephesus where they would be sure to seek me. I dare not be caught. I had taken what of my master's money I could find—not a large sum, but enough to give me a start. I wasn't thinking very far into the future then. The present held enough worries.

I reached Rome. It was a trip of nearly 900 miles, but driven by both fear and anticipation I made the journey. In Rome I felt comparatively safe. I enjoyed myself for awhile. There was plenty in Rome for a naive young man to see and do. My funds soon were gone, and my adventures for the time being at least were brought up short by my imprisonment. My crime was not serious; I had been desperately hungry, and those Roman bakers exhibited their bread right under one's nose as he walked along the street—

At least I was again certain of bread and a place to sleep now that I was in prison, but I could not help thinking, during my abundant leisure, how much better off I had been with my master back in Laodicea. But return was unthinkable.

That stay in prison was the turning point of my life, and as I look back upon it, I see the hand of God in it. The man in the cell next to mine aroused my curiosity. He appeared to be about sixty years old. He was short, stooped, and his very homely face was creased by deep lines that reflected suffering and care. He had some affliction that pained

him, and though he concealed it as best he could he was often obviously sick. But he was calm, friendly, and fatherly in his manner. The guards all liked him, and he visited at length with them.

Mostly they talked about religion—the same religion that my master professed, the religion of Jesus. I listened and, with the guards, asked questions which the old man answered with great patience, but with a deep compelling eagerness and enthusiasm.

He asked my name. I made up one. I told him that I was from Corinth, and was here in Rome seeking adventure. I was being held in prison on false charges, I asserted. (A slave cannot be too careful). He looked at me with an amused twinkle in his eye, but said nothing. I asked him his name.

“You may call me Paul,” he replied.

“Where are you from,” I asked.

“Tarsus originally,” he answered. “But now I travel all over the world. I am a missionary, an ambassador for Christ Jesus.”

“Why are you in jail?” I asked.

He smiled sadly, “They say I am a troublemaker. I am awaiting trial for my life.”

We became friends. He told me of his many adventures and travels, his shipwreck enroute to Rome. He told me of the churches he had started, of his many imprisonments, beatings, and narrow escapes. I listened by the hour. But most of all I liked to hear about Jesus, whom Paul asserted to be God’s Son, and who had died and risen. He told me about the things Jesus said—that men should love one another, and live honestly and uprightly. He told with glowing countenance of the new life which he had found in Christ Jesus, and which others could find there. He spoke of the new life as one motivated not by fear of God’s wrath, but by faith in His love. And the relationship of a Christian to others was not regulated by law, but by the warm feeling of

kinship that came from being a member of a household of faith. He told how the Christ had called his people into a Church which would someday inherit God's Kingdom, and rule with him forever. "So," I thought to myself, "that is what the Church that meets in my master's house means."

"Paul," I said one day, "I believe the things you say." (It was so real to him that it seemed real to me too.) "Can I become a Christian?"

Paul beamed as he took my hand. "Becoming a Christian is casting off the old man, and putting on a new man," he replied. "Why not make a clean breast of things, and ask God's forgiveness? That is the way to begin." His firm but kindly eyes looked into my very heart. He was smiling. He knew that I was hiding something from him.

So I confessed everything, and Paul helped me as I asked for forgiveness. He saw that I believed earnestly in the new life, and he promised me that as soon as I was released he would see to it that I set a seal upon it by receiving baptism into full standing in the church—Christ's body, he called it.

Paul knew my master, and questioned me eagerly about the church in Laodicea. I answered as well as I could. Thereafter he introduced me with a great deal of pride to his Christian friends in Rome as they came to see him, and also to his fellow workers who reported to him about his churches in other cities. I met the physician, Luke, and I met John Mark in whose mother's home Jesus and his disciples had met, and I met young Timothy who was one of Paul's favorite assistants. I had been terrified when Paul earlier had introduced me to another prisoner, Epaphras, a traveling evangelist whose home was in Colossae and who had preached in Laodicea several times. He hadn't recognized me, however, and Paul still kept my secret. But it started me thinking about my status both as a church member and a runaway slave, and I was both fearful in

mind and uneasy in conscience. Just what did my newness of life mean? What had Paul meant when he said that "In Christ Jesus we are all Sons of God; in Him there is no slave and free, no Jew and Greek, no male and female, but all are one in Christ Jesus"?

On the day I was released from prison somewhat confused and saddened, a man arrived at the prison from the Church in Phillipi. His name was Epaphroditus, and he had brought money for Paul's use. Paul had obtained permission, at my request, that I be allowed to run errands for him and visit him daily in prison. This arrangement proved doubly fortunate, because Epaphroditus fell ill soon after arriving, and I helped care for him too. The Roman Christians, particularly old Aquila and his wife Prisca, were unstinting in their aid and hospitality to both Epaphroditus and me, and I grew increasingly proud to be a useful part of this Christian Church with its ties of love and helpfulness.

After Epaphroditus had recovered and been sent back to Phillipi with a letter of gratitude from Paul, I laid before Paul the problem that had been troubling me. I was a runaway slave, and had taken money that was not mine. "What should I do?" I asked. Together we reached the conclusion that I should return. I reminded Paul of what probably lay in store for me, and that I was afraid. And then I was ashamed of having uttered such fears to Paul, who had faced death so many times.

"I know your master," said Paul, "he became a Christian while I was preaching in Ephesus. I remember him as being a reasonable man. I will send a letter with you telling of your becoming a Christian, and of our friendship, and your usefulness to me," he said, making a pun on my name. "I think he will understand."

"I had rather stay with you," I said.

"I would like to have you, my son," Paul replied, "but we must do what is right."

So Paul wrote a letter to my master in his own clumsy handwriting which he himself joked about. "This affair is not simply between you and me and your master," said Paul. "It is the concern of the Christian Church, of which the three of us are but parts. Legally, you are your master's, but in a deeper sense you are a Christian brother, and a member of Christ's body. So I have addressed this letter not only to your master and his wife, but to the minister, Archippus, and to the entire Laodicean Church. I have hinted that I want you back, but that is to be your master's decision. I could have asked for you outright, but I haven't."

And then Paul told me that he had written a letter to the Church in Colossae, and was sending it by Tychicus. Paul suggested that we make our journey together. "I have mentioned you to the Colossians too," Paul said, "and have instructed them to exchange letters with the Laodicean Church, so that both churches will know about your case. It wouldn't do for the Colossians to interfere directly in your master's affairs, but they can urge Archippus to do his Christian duty and to use all of his influence on your behalf, if necessary."

"That is all that I can do for you, Onesimus. God be with you." He gripped my shoulders with his big hands.

Tychicus and I set out on our long journey. I can not describe my feelings at the parting, nor my mixed emotions on the way. I was both frightened and calm. I loved Paul and wanted to be like him. I wondered if this new life which my master and I both shared was as strong as the institutions and customs of the Roman Empire and civilization. Specifically I wondered what would happen to me.

I had no claim on life. I was a slave, a runaway, a thief. I had no rights to which to appeal, no courts or law to protect me, and the custom of centuries condemned me to death. Tychicus and I parted at the edge of Laodicea, he proceeding toward Colossae, and I to my master's home. We said we hoped to see each other again soon.

To my fearful eyes the entrance to my master's house seemed like the entrance to the arena. Never have I felt so alone. And I was alone—except for a letter, crumpled and soiled in my sweaty hand, and a religious faith, and the invisible ties of a Christian fellowship. There between me and death.

I kept that letter. Even as Bishop of Ephesus more than forty years later I had no more cherished possession. My letter, and the one to Colossae are "Scripture" now. Like the others that Paul wrote they were copied, circulated as a collection, read and reread, and finally given their place in our Bible. They will be preserved and cherished as long as there is a church.

But that little letter will never mean as much to any church as it did to a young slave lad, who was started by its writer, Paul, on a new and fruitful life. I would like to read it to you. In your Bibles it bears the name of my master, Philemon.

Meditations of a Nonagenarian

By W. J. LHAMON, Columbia, Mo.

NINETIETH BIRTHDAY

Felicitations above desert. Children, grandchildren, friends afar and near. Handclasps, wishes, kisses, letters, galore and euphemistic adjectives. An old heart grows warm with memories and gratitude.

Friends and friends say, "Keep on living."

I wonder why.

Life's race is well nigh run;

Life's work is well nigh done;

Life waits beyond the setting sun.

Why keep on living?

Loving and loved ones say, "Keep on living."

Your wish is sweet. But think, my child;

I've gone my way;

I've said my say;

There waits an endless day.

Why keep on living?

Flattering words hint years yet ten.

Some sands are yet in time's hour glass;

Some strength of will brings things to pass;

Some force of mind shapes thoughts enmass;

But no! A slowing step. The flesh is weak.

Why keep on living?

Friends, loved ones, flutterers,

This is why.

I want to strike when I am mad;

I want to crush the thing that's bad;

I want to shout when I am glad,

Deo volente, let me live.

Friends, loved ones, flatterers,

...

This is why.

A thousand thoughts are yet to say;

A thousand debts are yet to pay;

A thousand prayers are yet to pray;

Deo volente, let me live.

Brothers! Brothers!

This is why.

I want to curse the cosmic fraud

That peace is built on Caesar's sword,

On jungle snarl, and fang and tooth and claw;

I want to bless our Lord Christ's way

Of teaching, healing, love and law.

Deo volente, let me live.

A New History of Disciples

The Christian Board of Publication in St. Louis, Mo., has done a great service in publishing in such attractive form this brief yet comprehensive history. The title of the book is, *An American Religious Movement*, and the author is W. E. Garrison, Professor of Church History in the Disciples Divinity House of the University of Chicago. There are 156 pages and the price is \$1.25. It is a work destined to *make* history as well as recording it. A strong merit of the book is the clarification of the sources of the movement in liberal uprisings within three older denominations in the eastern states. In Presbyterianism and Baptist churches the discontent was a reaction against Calvinism and ecclesiastical control. In Methodism the reaction was against ecclesiasticism and extreme emotionalism. The reasonableness of eighteenth century thought, formulated in the main by John Locke, led these revolts. The separation of church and state, and the guarantee of liberty of thought and speech in the new democratic order of the United States, gave occasion and opportunity for these "reformers." Barton W. Stone is given a new evaluation as the earliest and most influential of the four founding fathers in gathering numerous followers in the first two decades of the nineteenth century. Thomas Campbell formulated the conception of union as a need and obligation of Christians; Walter Scott developed evangelism in terms of the "steps" converts should take; and Alexander Campbell interpreted, and publicized the whole Disciple movement indefatigably for half a century. The developments through the decades of more than a century are traced with deftness and sympathetic understanding. All ministers, students, and leaders of young people should read and use this book. It will help all to understand why so many of us believe so deeply that the Disciples constitute a most significant development within modern Christianity.

E.S.A.

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Freedom of Thought and Unity in Action

By A. CAMPBELL GARNETT

The Disciples are a product of the spirit of the pioneers. Their program appealed to those practical and independent spirits because it combined freedom of thought with unity in practical action. Never was this difficult amalgamation more needed than it is today. So let us examine the traditional Disciple solution of the problem to see how it suits the conditions of the twentieth century.

The founders of our movement achieved freedom of thought by abolishing creeds as tests of fellowship and making the person of Christ the center of their faith. "No creed but Christ." In this they transformed the whole conception of the church from that of a body of people who all believed the same dogmas to that of a body of people united by loyalty to a common leader. In doing so they hit upon a principle that modern social science recognizes as profoundly right—the leadership principle of group psychology. The church is a "spiritual body," a psychological unity. And a group of persons finds its most vital unity in common loyalty to the person of a leader, be he a Hitler or a Christ. Creeds are divisive. The unifying principle of the corporate body of Christ, the church, is the person of Christ himself. We may think many different things *about* him. But the church is one in its faith *in* him, its trust in his leadership for the religious life.

By setting the person of Christ in the place of the creeds the Disciples found the way to keep the unity of the spirit with freedom of thought. But this unity of spirit did not of itself entirely solve

the problem of maintaining a certain necessary unity of practical action. If people are to work together for the great purposes they hold in common then, though much diversity of practice may be allowed, they have to be agreed on those things which they must do in cooperation.

In ordinary secular affairs we decide these questions of common practice by discussing the suitability of variant practices to the purposes they serve and allowing the majority to rule. This can also be done in the case of most questions of religious practice. But in some of these we meet the difficulty that some people believe there are specific divine commands as to how things are to be done. To overcome this barrier to unity the Disciples proposed a very sensible plan. Since all agreed that the practices of the New Testament church were certainly right, whatever might be said of other procedures, they would follow New Testament precedents in all those church activities in which the church must act as one—the things essential to unity of action. They called on Christendom to unite to re-establish the faith and practice of the New Testament church.

So long as Christians believe that the New Testament contains specific divine commands concerning church practices such as government and ordinances this is obviously the only approach to the problem that offers any hope of solution. But today Christian, or at least Protestant, scholarship is almost unanimously agreed that the apostles and New Testament writers neither possessed nor claimed special divine revelations setting up perpetually valid regulations upon such matters. Does this mean that, in the light of modern scholarship, this part of the Disciple plea has no longer any validity and should be set aside?

It certainly means that we should not arbitrarily exclude from our organized church activities all those whose forms of worship and church govern-

ment do not conform to what we believe to be the New Testament pattern. Such a procedure is disastrously divisive. But it by no means follows that the plea for a return of Christendom to New Testament precedents, in practices that the church must perform and recognize in common, is invalid.

Regarding church government it is now clear to scholarship that the New Testament churches, under apostolic leadership, developed new offices and procedures to meet specific needs as they arise. This means that the church today should be free to do the same. The appeal to New Testament precedents thus gives no authoritative decisions on particular questions of administration. But this, in itself, is a conclusion of no small importance. It has the valuable negative result of setting aside the rival claims of various systems of government to special apostolic authority. It leaves the church of today free to do what the New Testament churches did under apostolic leadership—develop new offices and procedures as the need arises, striving to do everything “decently and in order” and to the glory of God.

Regarding forms of worship there is little need of unity in practice except in regard to those symbolic acts whereby the worshipper declares to the world and the church universal his adherence to Christ and the church. In these there must be sufficient unity to secure general recognition or they fail in their function. Having rejected creeds the only historic symbols that can perform this function are baptism and the Lord's Supper. Long before the creeds were framed the church practiced these symbolic gestures. By the former the convert declared his acceptance of the faith; by the latter he declared his continued adherence.

Surely the Disciples' plea is sound that the best and simplest way for the church to recover its lost unity in this matter is to restore these symbols of mutual recognition to their historic form and

function. New symbols cannot be created *ad hoc*; they must draw their meaning and power from history. The church has no symbols, other than these, to perform this essential function. And the only authority for the proper form of an ancient symbol is history.

Here again, then, the Disciples are showing the way to unity in practice. But at this point they have, I fear, made a mistake that has proved itself stultifying and divisive. To plead for the restoration of the ancient forms it is only necessary that we should ourselves scrupulously practice them and urge others to do so. It is a mistake to refuse to entertain full cooperation in church organization, either in the local church or in forming a cooperative group of churches, with those who do not practice these symbols in accord with New Testament precedents. That is to turn a plea for unity into an instrument of division.

This, however, is not an error in the plea itself but merely in the manner of propagating it. The plea itself is sound. If the church is to recover its pristine life and vigor it must combine freedom of thought with unity in action. To attain the former it must abolish creeds as tests of fellowship. To attain the latter it should restore the New Testament church in those features of its spirit and practice in which agreement is necessary to unity in action. It must tackle its problems of administration in the New Testament spirit. And it should restore the New Testament forms in those symbols of worship which must needs be recognized by all.

Our brotherhood has always been "open membership" in its concept of the church universal. It is therefore only logical to admit into the local church, without a new ceremony of initiation into the church universal, those whom we recognize as coming from congregations which are part of the church universal. Nevertheless, when we ourselves perform the ceremony of initiation into the church universal,

we should perform it in its universally recognized historic form, for otherwise we introduce confusion and division into the church. And we should urge the adoption of the original historic form of the ceremony on those who have departed from it. If our brotherhood can but see the logic of these two points and agree upon them we shall not only recover our own shaken unity, we shall also attain a position in which we can effectively carry out the task to which the fathers of our movement set their hands. We shall constitute a demonstration to Christendom of the way to combine freedom of thought with unity of action. It is to be done by abolishing creeds as tests of fellowship and by following New Testament precedents in matters of practice so far as uniformity in practice is necessary to unity in action.

Yes, We Have Atomic Energy

By PRESIDENT J. C. MILLER, *Columbia, Mo.*

On August 6, 1945, civilization ushered in a new epoch. The atomic bomb which dropped on Hiroshima literally wiped out a great city. The city, of course, can be rebuilt. The supposition which became a scientific fact will never disappear from the mind of mankind. The great mass of the peoples of the earth can not realize what has come to pass. When we know that only a few scientists have a comprehension of a part of what has happened, it is not surprising that most people have accepted the atomic bomb as just another rather exciting bit of news.

Across the centuries man has lived in the belief and security that he could neither create nor destroy. When he set fire to some inflammable substance, he merely changed the form but did not destroy one single element. When the forces of nature caused the deterioration of substances, nothing was destroyed—the form was merely changed.

All the processes of nature have obeyed certain immutable laws and man has grown in his ability to understand these laws. With his understanding he has been content to accept the hypothesis which had come to be a law. During the year 1945 he has seen this theory completely repudiated. Man can destroy. He has split the atom. In so doing he has liberated energy in proportions which go beyond his most fantastic imagination.

The passing of several generations may be necessary before there is a general realization that mankind has placed in his own hands the device by which civilization can commit suicide if it chooses to do so. Not since the discovery of fire has man revealed any feature of nature which will so influence the on-going of civilization. Greek Mythology has it that Prometheus defied the fearful gods and brought the gift of fire to mankind. For having dared to do this Prometheus was punished by a wrathful Zeus who caused him to be chained to a precipice in the Caucasus. Here an eagle descended daily to eat out his heart and daily a new heart grew in its place. Fire became a curse or a blessing to man, according to the way he used it. If he chose to use it to heat his hut or make his food more palatable, it was a good thing. If he chose to use it to vent his wrath and lay waste the villages of his neighbor beyond the mountain, then it became a curse. I need only mention the name, incendiary bomb, to remind you that from the very beginning of man's understanding of fire he has used it interchangeably for good and evil.

To my way of thinking, no other discovery which has been made compares in any way with that of fire as does this recent use of atomic energy. Also I believe that this new discovery has potentialities and implications even greater than that of fire. The fuller understanding may be attended by a shock to fundamental beliefs. It may cause discord and disillusionment in much the same way as did

the announcement of the theory of evolution. Will atomic energy be a curse or a blessing to mankind? That is the question.

As I reflect upon the forces to which we may ascribe some power of control, they appear to me to be inadequate. A united nations, if it is to rely upon the balance of power and political manipulation will, I feel, be unable to cope with this most deadly force of all time. International agreement which would bar the atomic bomb as a weapon of warfare can not combat this force. A decision to keep the secret can at least be nothing more than a short delay before the other scientific minds of other nations are in possession of the process.

There is but one safeguard. It is to be found in the hearts and minds of men. If science has outrun conscience, then I fear the result is disastrous. If, on the other hand, conscience keeps apace and we are able to split a few spiritual atoms, then the humanitarian can go along side by side with the scientists. Religion can rise to new heights and prove the only safe antidote to atomic energy. This is a time when humanity must be taught to live together in unity. It is a time for greatness. Religious leaders are best equipped to answer the question, "Will atomic energy be a curse or a blessing to mankind?" If they can succeed in bringing about a more universal adoption of the simple principles of living, such as, live and let live, living a life of service, love thy neighbor and peace on earth, good will among men, then Christianity and the church may become the leaven of our social order and thought. If these simple principles can be made to permeate and direct the head waters in the stream of our social philosophy, our so-called 'last chance' will be the one for which righteous people have waited so long. The uranium atom with its imponderable charge will be a blessing if it is controlled by the spiritual atom whose power is as limitless as eternity.

Restoring Audacity to Christianity*

IRVIN E. LUNGER

Modern Christianity lacks audacity. Like Esau of old, it has exchanged its birthright for a passing fancy. It has yielded up its ancient spirit of boldness in exchange for respectability and momentary gain.

If Christianity is to endure, it must reclaim its birthright. If it is to be a creative power in modern society, it must recover its audacity—its spirit of daring.

I

The early Christians did not lack audacity. An ancient historian spoke of them as men who “turned the world upside down.”

They were ordinary men—those early Christians. Whence came their audacity—their spirit of boldness which transformed their age?

It came from associating with Jesus. His vision of human possibilities opened their eyes to the promise of life. His sense of mission stirred their souls. His forthrightness and courage challenged them to emulation.

Their audacity sprang from the conviction that they were co-workers with the Man of Nazareth in the salvation of the world. Their faith in the rightness of their cause and their sense of its urgency made them irresistible. They shook their world to its foundations in their zeal to save it from destruction.

Although they may have appeared to their contemporaries as irresponsible revolutionaries, one who observed them closely wrote that they “held the world together.”

Is this a paradox? No! Their boldness in challenging established patterns of thought and or-

*Sermon preached in the University Church of Disciples of Christ, Chicago, October 7, 1945, on the Fifty-first Anniversary of the church's organization.

ganization was not negative. It was boldness with a high purpose. Those early Christians were intent upon clearing away the outmoded ways in order that new and better ways might be established.

Their audacity became the hope of survival for their world. That which made them bold—even unto death—was faith in man's capacity to become like unto God. The vision of a new world was ever before their eyes. It made them resolute and fearless.

II

With the passing of the centuries, Christianity lost its early spirit of boldness. The power which had established it died. Christianity became just another religion—with many priests and few prophets.

It was the rebirth of the spirit of audacity which saved Christianity from utter decay. This recovery of the early spirit of boldness took varied forms.

We see it in 1401 in Seville, Spain. There a church council met and passed this resolution: "Let us build a church so great that those who come after us may think us mad to have attempted it." The next year they began to build a great cathedral. Not until 117 years had passed was it completed. That church has been called "The Greatest Dream of the Dark Ages." It was a flame sprung from a spark of audacity.

To the "Noble Army of the Heretics"—as John T. McNeill has called them—goes much of the credit for restoring the spirit of audacity to Christianity in a day when Christianity was fast becoming impotent. Peter Waldo, Marsiglio of Padua, John Wyclif and John Hus were as morning stars heralding a new day for Christianity.

Remember, too, Martin Luther nailing his 95 theses on the door of the Castle Church in Wittenberg in 1517—a stalwart figure of boldness. Recall John Calvin's challenge to the established church—a challenge which lacked not for boldness.

Stand where Thomas Cranmer was burned to death because of his vigorous testimony in behalf of evangelical Christianity. Hear the echo of John Knox's heresy as he preached in Scotland.

These who restored audacity to Christianity saved Christianity in their time. They made it the vital force it had once been.

III

We of University Church take courage, too, in remembering those of our own household of faith whose lives were made immortal by the spirit of daring. Thomas and Alexander Campbell, whose bold advocacy of the reasonableness of Christianity and whose daring repudiation of all creeds and dogmatic practice called our fellowship into being, were not least among the truly brave.

Can we forget the spirit of Herbert Willett who, with Professor W. D. MacClintock, established this Church in Chicago over fifty years ago? His liberalism was a positive force and through it new vitality was infused into modern Christianity. Fresh in our memory is the audacity with which Dr. Ames—beloved pastor of this church through forty years—proclaimed his faith and implemented it in democratic churchmanship. This church has a name for audacity because of the courage and wisdom of its leaders through a half-century.

IV

The knowledge of the power of Christian audacity through the centuries and in the recent past should challenge us. Contemporary Christianity needs this spirit of boldness. Our culture needs this spirit in Christianity.

That the spirit of audacity is not completely absent in our day should encourage us. The echo of Martin Niemoeller's defiant cry, "Here I stand!", still rings in our ears. Nazi violence could neither intimidate him nor break his spirit. His bold affirmation of his Christian faith stirred the world.

Have we forgotten Bishop Berggrav of Norway standing fearlessly before a raving Quisling's threats of death? His courage shook the Nazi puppet and won for him the undying gratitude of his countrymen. Unnamed thousands of Christians have in these latter days faced death in bold defiance of pagan threats. The spark of the ancient audacity is still alive in our time. Thank God for it!

But is it alive in our hearts? Do we applaud a boldness in others we lack in ourselves? Is our idea of Christianity a vigorous, daring concept? Or is it passive, sentimental, soft?

The audacious spirit of historic Christianity must be revived—in your life, in mine!

V

What form shall this new boldness take?

In his stirring address, accepting the presidency of the College of the Bible in Lexington, Kentucky, this summer, Kenneth Bowen called upon Christians to build "a church big enough for God."

President Bowen recalled that this was the obsession of the humble Norwegian minister depicted in Henrik Ibsen's dramatic poem, *Brand*, written in 1866. It was the determination of this pastor to build "a church big enough for God." He failed. Yet his spirit was a challenge which could not be denied.

He was not striving to build a church of vast physical proportions. He was seeking, rather, to build a fellowship of Christians in which the spirit of the people would be akin to the very spirit of God.

Let the dream of Ibsen's humble but audacious pastor become our dream. Let us strive to build "a church big enough for God" here upon the corner of 57th Street and University Avenue in Chicago.

This will require audacity. A spirit of boldness is needed if outworn creeds and trifling theologies are to be cast aside and a vigorous faith put in their

place. Churches tend to become, as President Riley Montgomery of Lynchburg College has observed, comfortable fraternities of the self-righteous. Audacity is required if the church is once again to become the inclusive fellowship of all who seek earnestly to follow in the steps of the Master.

There is a trout stream in Pennsylvania that is dear to my heart. It is not easily accessible and so is not frequented by many fishermen. Near the stream is a mountain spring. We usually find this spring clogged with sticks and leaves when first we visit it at the beginning of trout season. Our first chore is that of clearing the spring. When the old leaves and broken twigs are cleared away, the spring runs clean and strong. The water sparkles in the sun. It is pure and refreshing.

Churches become like that spring. Old ideas and practices dam its life-giving waters. Only a resolute and determined hand can clear away the debris and release the flow of refreshing water. More audacity is needed to purify the spiritual life of our churches. The time for that new spirit of boldness is now.

Building "a church big enough for God" and restoring to its life new vigor and freshness is our first task. There is a second task of like importance which must be confronted.

Audacity is needed if the free spirit of Christianity is to be translated into the terms of daily living. It takes a bold man to reject the dualism so long defended—that there is a religious aspect of life with which churches are concerned and a non-religious or secular aspect of life which lies beyond the range of religious interest and responsibility.

This dualism is false. It was defined both as a defense for ineffectual Christianity and as a device for stultifying conscience in the daily round. As Dr. Ames has so well stated, "Every religious value is at the same time some other kind of value." There is a oneness to life. The problems of living are inherently the problems of religion.

It was altogether fitting that a minister should be among the first to discuss with the striking white students of Englewood High School recently the implications of their act. It was altogether proper that a minister some weeks ago should have led a company of Christians to the aid of a dispossessed Negro family in our community — so complacent with its restrictive covenants. It is right that ministers and Christian laymen should serve on mediation panels in the interest of justice in labor relations.

Christian ethics are not out of place in the arena of daily living. If Christianity has a valid claim upon life, let Christians carry its ethics and concern boldly into every life situation.

It is not enough for Christians to voice their fear that the world lacks moral strength to control the use of atomic power. If Christianity possesses moral power, let its adherents magnify this power by demonstrating it where the hard realities of life grind in social friction.

As Dr. W. C. Bower of Lexington, Kentucky, emphasized at the Fifty-First Anniversary Dinner of University Church, if Christianity has any claim to survival let it validate that claim by vigorous participation in the life of today.

How can Christianity be audacious unless Christians show forth a bold spirit? Unless you and I possess in goodly measure a firm conviction of the rightness of Christianity, unless we carry this conviction into the life of our church and community, both Christianity and culture will disintegrate.

Therefore, my friends, will you join me in building "a church big enough for God" and in making a community worthy of man? If you sincerely love God with all your heart and mind and soul, and your neighbor as yourself, you will not lack an audacious spirit—and the world will not lack bold Christians in its hour of greatest need.

Religion and Conduct

JOHN O. PYLE, *Chicago*

Philosophy's primary interest in knowledge is its truth as related to an objective world of events. Religion shares with philosophy this interest in knowledge, but asks the further question: What use can be made of knowledge for the good of man, and for the betterment of human relations? Man's endeavor to use knowledge intelligently for human purposes transforms behavior into conduct. Because of this involvement of choice and purpose conduct reflects man's religious attitudes. However, conduct can never be complete embodiment of religious attitudes, because individual choice and purpose must live with action by agreement, and by co-operation of many individuals. The individual mind can build within itself its own kingdom of heaven, but in the objective world things must be shared, the individual can have only a part. Intelligent action must progress by orderly processes, subject to objective law,—physical and human.

The individual has two primary interests which are biologically based and biologically implemented. These are self-preservation, and the welfare of loved ones. When we look at love from a biological viewpoint we find two elemental examples,—the love between two devoted parents, and the love of a mother for her infant child. Both examples are those of adult individuals and may share the same biological implementation but their objects are very different. The love of the parents for each other is mutual, each returns the other's love. The love of the mother for her infant child is not, at first, returned in kind. The infant's reactions, at first, are purely reflex, and are the same toward a foster mother. These reflex reactions for the self-preservation of the infant child are very inadequate; they must be supplemented by the mother's love and intelligence. Soon the child learns to recognize

the mother as the source of its comfort. This recognition is accompanied by gestures of self-satisfactions. Out of these getsures grow manifestations of tenderness and kindness toward the other, which she accepts as reward for her love. Gradually, in the developing experience of the child there grows up a love toward the mother that differs from the mother's love, apparently, only in its more or less whimsical character. Mother love is constant, persistent, never tiring. The child requires a long experience to attain an equivalent love. In the average American home, pari passu with the growth of love toward the mother, the child develops a similar affection for the father, and, if there be brothers and sisters, for them also. At puberty the child becomes an adult, biologically, but it is a far cry from here to psychological adulthood.

The parents, themselves, once were children, and their experience and life history is the typical history of the human being. In the individual's history from childhood to youth, and through youth to maturity, self-interest and love are never separate, biologically; they are separate only in thought. They are distinguishable in thought by means of their objects. Their objects, in general, afford different physical stimuli, and are differently treated. In a sense, the mother's love is as selfish as the child's will-to-live. The duality of desires develops gradually, and because of individual intelligence.

The human child differs from its nearest kin of the animal kingdom in its greater capacity for learning. First in the home, later in school and in associations with playmates, the human child, through learning, becomes a member of an entirely new world, differing profoundly from the mere animal world. This is the human world. In this world the child is not merely the heir of its immediate progenitors and contemporary associates, but is also heir to centuries of civilized living, and to limitless realms of accumulated knowledge. Prob-

ably the most important heritage is the use of knowledge for human purposes; and probably the most important knowledge is knowledge of man's resources,—physical, biological, and psychological.

While the greatest contribution to social progress and intelligent social adjustment comes from the unique experience of each growing individual, from childhood to maturity, the mature individual does not cease to contribute. The father's love for the mother quickly extends to that mother's child. The love of both parents for their first born seems not spent, but is adequate for other children that follow. The love of parents for their own children readily expands to envelop playmates and friends of their children. The love developed in the home, in the school, and in play, as the individual matures comes to embrace business and professional associates; and fellow members of lodge, club, and church. The intelligent balance of self-interest and genuine love of those whose welfare involves an individual's self-interest is the religious criterion of human conduct.

The Chritsian religion from its beginning has made Love of God and Love of neighbor basic to all religious attitudes and principles. Love of God is exemplified in individual appreciation of human heritage, in a sense of individual dependency, in personal reverence, in personal responsibility; and in sincere loyalty to truth. Love of neighbor is exemplified in an intelligent balance of self-interest and a genuine interest in the welfare of all those with whom individual self-interests are involved. Love of God and Love of neighbor are inseparable characters of individual personality. Both loves reside in and are implemented by the same bio-psychical organism. Their bio-psychical implementation derives from that of individual elementary, love and intelligence, and the will-to-live. No greater service can be given by the student and teacher of religion than the clarification and comprehensive statement

of these basic facts.

In his parable of the ultimate judgment of human attitudes, principles, and conduct, Jesus made effective attention to, and success in, meeting the demands of human living and happiness the testing principle of the good personality. This mutual relation between human want and need on the one hand, and the intelligent love that motivates its amelioration on the other, also has its bio-psychical counterpart and basic origin in individual history. Every child with a normal natural history can say to its parents, or to its foster parents: I was in prison, and you came unto me; a stranger, and you took me in; naked, and you clothed me; an hungered, and you gave me food; thirsty, and you gave me drink; distressed and helpless, and you administered to all my wants.

Mother love would not make sense if there were not the life and welfare of the child at stake. Parental love would not make sense were not the life and welfare of the whole family at stake. Mother love and parental love are as real as the life necessities of child and family, but it is the human need that explains them. Similar relations are true of industries and institutions that a community builds to meet its wants and satisfy its interests. All industries and institutions are the offsprings of human minds, and are motivated by the interests of human individuals. The welfare of every enterprise and of the whole community is a mutual and co-operative human affair. The motives are the interests of the co-operating individuals. They co-operate that each and all may have life and have it more abundantly. The success of their efforts is evident in their achievements here and now.

It is not the function of the religious teacher, or the church, to direct or shape conduct in any of its details. Conduct has objective elements dependent upon individual personality, and upon physical and human laws, that only the personnel

of the particular activity can know accurately enough to apply and effectively use. To teach and clarify good religious attitudes that are bases of ethical principles, is possible, and helpful. Such principles can be preached without conflict from every pulpit. To formulate the principles, however, requires knowledge of physical and human nature; and vision.

The American Way of Life, guaranteed by constitutional law, is complete freedom of individual conscience, individual judgment, individual thinking, and individual expression of opinion. More and more in America, Protestant Christian churches are coming to appreciate and act upon this idea of human liberty and dignity; this is manifest by their abandonment of rigidly formulated creeds. In order to preserve this freedom it is necessary that legislators in all legally constituted legislative assemblies be free to speak and vote in accordance with their best informed and conscientious judgment, restrained only by constitutional and statutory laws. No organized body, religious or otherwise, should be allowed to interfere directly in any effective way with the procedure of any legally constituted legislative body. In accordance with this way of life religious teaching must employ the method of scientific teaching; that is, set forth principles believed to be valid but leave their use in practice to individual judgment and conscience.

A Letter and Article

By WILLIAM OESCHGER

William Oeschger of Rensselaer, Indiana, writes the following letter. He received the A.B. degree in 1895 and the B.D. in 1898 from the University of Chicago.)

"I was a charter member of the Campbell Institute. But after about fifteen years I dropped out. But I still have a sweet memory of those days when

I was in the Institute. Most of the charter members have joined the great Institute above. It will not be long until I will journey there also.

I used to write articles for the SCROLL years ago. I am enclosing an article that I wrote and sent to the Standard. It was returned to me with the attached note that it was not in the frame work of their requirements. I am sending the article to you for publication in the SCROLL if it fits into the frame work of the SCROLL requirements. If you can use it, I shall be thankful to you, if you will publish it and send me a copy of the SCROLL in which it will appear.

I am a very, very sick man. Would like to write more but must go back to bed. I am a very great sufferer. I have the neuritis so badly in my hands that I can not write. I can sit up in my wheel chair for a very short period at a time. I am able to use my typewriter for a short time."

The Esau and Jacob Movements in Our Brotherhood - Restoration and Unity

In Gen. 25:19-34 we have the story of the birth of Esau and Jacob. In this story we have an allegory of the two movements that have been in our brotherhood from the day that our founding fathers launched our movement. Our movement from the very beginning harbored in it two chief objectives: the restoration of primitive Christianity and the uniting of all Christians in one body, the elimination of all division among the followers of Christ. From the very beginning there were those that felt that if Primitive Christianity were restored Christian Union would follow as the day follows the night. The advocates of this view are still with us in strength. The great champion of

this view, Union through the restoration of Primitive Christianity, is the Christian Standard and all those that accept its leadership. Then we have those among us who make Christian Union our major objective, giving the program of the Restoration of Primitive Christianity a secondary place. With many such it is Christian Union first, regardless how it may affect the program of the restoration of Primitive Christianity. As time goes on the breach between Esau and Jacob, Restoration of Primitive Christianity and Christian Union, widens with the passing of every day. The writer has been a reader of our religious journals for 55 years. With the Christian Century the program of Restoration of primitive Christianity has been abandoned for years for Christian union. With the Christian Evangelist and its editor, R.H. Miller, the major emphasis is placed upon Christian Union with the restoration of Primitive Christianity being given a secondary place. In the Feb. 21, 1945, issue of the Christian Evangelist, Professor Winfred E. Garrison of the Church History Department of The Divinity School of The University of Chicago gives us a very vivid portrayal of these two movements, Restoration of Primitive Christianity and Unity, under the head "Restoration and/or Unity." He closes his article with these words:

"What Kind of Unity and Restoration."
"Restoration as we have interpreted it and practiced it, has indeed made us 'A great people.' We have also kept alive our zeal for union and have also helped to bring the idea to the attention of the Christian world. But if we really want unity, on other than the impossible terms of persuading everybody else to be just like us, we will have to consider what kind of united church we want and what kind of restoration of primitive Christianity we are willing to stand for."

~ The gulf between the restoration of Primitive Christianity as the road to Christian Union, and

the advocates of those who would give Christian Union, as our major effort without having it brought in as the result of conformity to Primitive Christianity, is a wide one. I have watched it for 55 years. Every year it has been growing wider. To me this is a great sorrow. To bridge the chasm between Restoration and Christian Union emphasis belongs to another generation, and not to mine. In all my years I have tried to be a middle of the road man. The danger in such a position is that one will often be in danger of being misunderstood. I love the old, old Gospel of Christ. For the evangelization of the world we need great central coordinating organizations through which all the churches in the brotherhood should work.

Rensselaer, Indiana.

William Oeschger

Editorial Notes

By E. S. AMES

A stranger writes: "I have heard of you and your distinguished position through a criticism of your religious views by the *Christian Standard* and one of its contributors. Having recently had a very warm argument with one of those contributors in person, and understanding their type of reasoning, I was drawn to you instantly when I read the unwarranted criticisms of you. I had known nothing of you nor the SCROLL, nor the Campbell Institute, but I am intensely interested."

Roger T. Nooe has been pastor of the great Vine Street Christian Church in Nashville twenty years, and the congregaton and friends had a dinner in his honor November 5. "This celebration was the launching of another Decade of Glorious Service to the Kingdom." We know what a grand occasion a dinner of that Church can be for we were there a few years ago and made a speech which was received with good southern hospitality and applause.

Japanese Suicide

By W. H. ERSKINE, Washington, D. C.

Life is like a game of solitaire to the Japanese under their training in the theory of the incarnation of the soul; if the cards are stacked against you, why waste time? take a new deal. Their Saviour, Gautama Buddha died, not once like Jesus Christ, but seven times before entering the home of the Blessed.

On the Shinto side of their religious life, the honor of the Japanese is satisfied by the ceremonial 'opening of the inner heart' as is 'harakiri'. The Imperial gift of the 'nine sun go bu' (about eleven inches) sword wrapped in white paper is a command for the 'Honorable Dispatch' of the recipient. The coward would beg forgiveness, but the brave would accept the will of the Master as an opportunity to prove one's innocence.

The religious ceremony is definite and demands much preparation, and cannot be done suddenly. The ceremonial dressing in one's best, the farewell meal with a select group, the group pledge of honor in the exchange of wine cups, the honored seat in the room, the upturned straw matting, the spreading of a white cloth over this mat, the direction of Tokyo to be recognized or away from Tokyo when the highest service has not been rendered, the woman's tying of her knees, the correct 'suwaru' position that is with the knees together in front and the great toes crossed so as to form a seat on the open heels, etc.

The seconds must be ready for their part of the ceremony, namely, to cut off the head with the saber as soon as the participant has cut across the stomach from left to right and starts upward. This will bring sudden and sure death.

The details of the death of General Ushijima on Okinawa was in true Samurai style. He was prepared, had his seconds ready, had written his final

statement to clear others and accept the blame, the meal is enjoyed, the wine cups are exchanged and the seconds with one clear swing of the sword cut the spinal cord bringing instant death.

The 'unconditional surrender' to the will of fate of General Cho is seen in his final statement, "I depart without regret, fear, shame or obligation."

The 'kamikaze' (divine-wind) dive bombers, who get their name from the storm off Fukuoka when Kubal Kahn came with his hordes to invade Japan, and like the Spanish Armada were sent to the bottom of the sea, to save Japan, today are dressed in ceremonial white robes, and seek to become the saviours of their nation.

Each son as he is given to the Emperor for service is given a farewell service much like a funeral ceremony. "It is natural and the expected thing for soldiers to die in battle," but he can "come back as a spirit to inspire his fellow soldiers, even seven times."

Americans can hardly appreciate the gift of a son by the Japanese mother, who is disappointed when that son comes back alive. He has let them down, for as a dead hero he would be assured of a passport into the land of the gods and would also become an intermediator for mother and the rest of the family. "Can you imagine Jesus refusing Calvary and letting God down?" was asked of the writer.

The puzzled Japanese can neither face the Emperor nor his own mother, *if* he surrenders; he has been false to their expectations. He has not learned to "live and fight another day." The American game of baseball has taught some of them that there will be another game tomorrow. Tennis has taught some of the Japanese that many defeats are necessary to a Davis cup victory, but the great Fukuda, their best Davis Cupper could not get his countrymen to see that, so being forced to go when he knew he could not win the International Cup for the Em-

peror, he left a note and jumped into the Indian Ocean.

The internees returning from the prisons in the Philippines tell of the surprise of the Japanese that the American prisoners could smile, play games and enjoy life under trying conditions, "do you not have any sense of shame nor of being disgraced?" they were asked. The commentator on the Japanese version of the Battle of Bataan says, "these American prisoners have no sense of shame nor of being disgraced, they think of war just like they think of a game of baseball or football; war is not a matter of life or death to them. They talk about coming back to the Philippines, poor deluded folk."

Send missionaries to teach them sportsmanship as found in the American national game of baseball. There will be a tomorrow.

Charles B. Tupper has been pastor of the Springfield, Illinois, Church eight years, and on October 3 they gave him a dinner launching his ninth year. Ye Editor was there and spoke. The Church was organized in 1833 which puts it close to the beginnings of the "Movement." It has had a variety of pastorates, including those of J. B. Briney and Charles Clayton Morrison. Great names are in its roster: Coleman, Hieronymus, Passfield, Vachel Lindsay, and many others. Mr. Tupper belongs there. He is a great preacher and pastor and wise in his manifold leadership. Too bad they did not receive Abraham Lincoln when he said he would join a church which required only the acceptance of the two great commandments!

Irvin E. Lunger has been pastor of the University Church in Chicago for five years, and his sermon in this issue shows how well he opened his sixth year. All phases of the church work are prosperous, and full of promise. T. T. Swearinger has just come among us and fits into the scene with such men as Ross, Harms, Kincheloe, Blakemore, Morrison, and Garrison.

Remarks on the 1945 Report

By A. T. DEGROOT, Chapman College

This is the 8th annual report I have been privileged to submit. Due to my resignation of the post of Financial Secretary it is also my final report.

We have added 52 new members during the past year, bringing the current membership to almost an even 700. Eight hundred and fifty copies of the SCROLL are printed monthly to supply members and subscribers. It has been my pleasure to see 349 new members added during the past eight years.

With a little effort we can have 1,000 members and 500 other subscribers to the SCROLL by the 50th anniversary in August, 1946. Such a circulation would be a worthy commentary on the growth of interest among Disciple ministers and informed laymen in the aims of the Institute—scholarship, fellowship, and the religious life. The approach of the 50th anniversary is an appropriate time for publicizing the purposes of our association among our church workers and inviting those who are qualified into membership, as well as soliciting others to become subscribers to the SCROLL.

Total receipts for 1944-1945 were \$1,279, which is more than \$300 above the previous high record. The only expense incurred by the Institute was for printing and mailing the SCROLL, which is an unsubsidized journal supported without benefit of advertisements. There will be turned over to the new Financial Secretary a balance of \$408.57.

It grieves me to report that there is a small percentage of bums among the Institute members. I estimate the quantity at 1/3 of 1%. Some of them are of high station in life, and very pleasant gentlemen, but they qualify for the category indicated. The cause: I sent them invitations to join the Disciples of Christ Historical Society, with return envelope and postage enclosed, which they proceeded to use for paying their dues to the Campbell Institute! Brethren, such things ought not so to be.

We Join Hollywood-Beverly Church

By DEAN A. T. DEGROOT, Chapman College

Hollywood-Beverly is one of the one hundred and forty Christian Churches of Southern California. Along with the seventy-eight other congregations of our fellowship in Northern California, they muster 72,535 members. This puts California 10th in point of strength among Disciple states, being exceeded by Indiana, Missouri, Illinois, Ohio, Kentucky, Texas, Iowa, Kansas, and Oklahoma—in this order. However, for years Southern California has had the highest *per capita* in gifts to Unified Promotion, and was exceeded in *total* giving last year only by Texas.

Chapman College is near the western border of Los Angeles, so is nearer downtown Hollywood than it is to the Los Angeles business center. Through the years, more of the college faculty have had their church home in the Hollywood-Beverly congregation than in any other church. It may be interesting to those Disciples who live outside of Canaan to know what our experience and impressions were on taking fellowship at this church.

The building is situated about 100 feet from Hollywood Boulevard on North Gramercy Place in the midst of a splendid residential neighborhood of the movie capital of the world. The cornerstone of its typically Californian exterior of brightly painted stucco is marked "Hollywood Church," dating from 1922, before the merger with the Beverly congregation. A commodious paved parking lot bordered with the ever-present roses and other flowers or greenery of this area serves those attending. The building is formed by two rectangles at right angles. As we arrived for Church School at 9:30 and were being registered by the proper official we passed the minister, Dr. Cleveland Kleihauer, on his way to the early morning preaching service necessitated by the numbers worshipping here. Youth work in

the church school is now in charge of the Associate Minister, Clarence W. Franz, a chaplain recently detached from overseas service in the hot spots of the Southern Pacific campaigns.

The class teacher, Linden Leavitt, was formerly a minister and is now in business. His lesson used a splendid command of modern psychology and psychiatry (he was an employed professional in this field) in the service of the discussion of how to be a Christian in present day living. The appointments of the room were the most comfortable I have ever found in a Christian Church, and in the finest taste. A blackboard, much used, was available but readily covered by drapes for conversion of the class space into a tea room. Friendliness, lively discussion, and the signs of a happy class fellowship were obvious in this hour.

Proceeding to the sanctuary for the eleven o'clock worship we were given a neat service leaflet. The interior was bright but unpretentious in its rectangular arrangement with Doric decoration. The chancel gave central place to the communion table, above which flowers were in sufficient abundance to hide the choir leader in the performance of his duties. On either side of the fully carpeted sanctuary stained glass windows depicted Christ and the 100th Lamb, and Christ Knocking at the Door.

I noted the following order:

THE PREPARATION FOR DIVINE WORSHIP
The Organ Prelude, 'Andante'....F. Mendelssohn
The Processional Hymn,

"Joyful, Joyful We Adore Thee"

The Call to Worship (responsive; printed)

The Invocation

The Response

The sprightly though unhurried tempo of the musical portions of the service was set by the choir processional, proceeding down the center aisle. It included the elders for the communion service, and the two ministers. The clear, reverent tones of the

leader gave confidence and promise of rich worship experience.

Time for seating was now provided, but there were few seats available. Indeed, only the front pew of each side (20 straight pews to the side) was unoccupied. Some 600 people were in this second congregation, including three pews occupied by Chapman students. The atmosphere of reverence, plus unpretentious stateliness with cordiality was such that few thought it strange when a late comer, obliged to take the farthest front seat, and obviously not of Our Israel, paused to genuflect toward the altar in the aisle outside her pew, and knelt in prayer upon entering it.

There next came

THE WORSHIP THROUGH MEDITATION

The Hymn of Meditation, "Sweet Hour of Prayer"
The Call to Prayer and Quiet (responsive)

The Silent Worship

The Organ, "Have Thine Own Way, Lord"

This period, conducted by the Associate Minister, was followed by a soprano and alto duet, "O Jesus, Thou Art Standing," and the next section included The Reading of the Scripture

The Morning Prayer

The Choral Response

The scripture reading is one of Dr. Kleihauer's finest ministries. Some weeks before we heard him give almost entirely from memory some two chapters of the account of Paul's trials before Felix, Festus, and Agrippa. On the present occasion the book of Romans was made to live again in the dramatic tones which came naturally from one who lived again the intensity and challenge of its author. Included was the text, "We are more than conquerors." Such reading of the scriptures is more effective than many sermons. The "two edged sword" has a way of performing its own operations on the human heart, cutting and healing.

There followed

THE WORSHIP THROUGH GIVING

The Prayer of Gratitude by the Minister
The Presentation of Tithes and Offerings
The Offering, "Air from Suite in D" . . . J. S. Bach

There was next

THE WORSHIP THROUGH GUIDANCE

The Anthem, "Out of the Depths" . . . Arkhangelsky
The Sermon, "Now We Must Conqueror Ourselves"
The Invitation Hymn, "I Hear the Saviour Say"

The sermon had never a dull note, nor one out of tune with the challenge of living in the present day. It was an appeal to conquer the Hitleran invasion of our minds, which can yet give the Nazis the victory. Perhaps not every person present agreed with all the minister said and called on them to do—but they respected his sincere, unapologetic, and prophetic preaching of the only way to a Christian conquest of ourselves and our world. No one went to sleep.

There were ten additions to the congregations. Each one going forward felt the warmth of friendly personal concern and interest for which this pastor is so well known. I later garnered the information that he has received 1,667 members in his 11 years of ministry at Hollywood-Beverly. This is his second pastorate, his first being 23 years at University Church, Seattle, Wash.

The conclusion of the service was

THE WORSHIP THROUGH COMMUNION

The Communion Hymn, "Here at Thy Table, Lord"
The Prayer of Thanksgiving for the Emblems
The Serving of the Emblems
The Closing Hymn by the Choir
The Benediction and Response
The Postlude, "Finale" . . . Ch. M. Widor

Typical Disciple sociability prevailed at the exit doors following the benediction spoken by the minister from the rear of the sanctuary. Several folk greeted the new members, some taking advantage of the opportunity to meet those from states where

they themselves formerly belonged to the church. California is like heaven in the gathering of the "saints" from every corner of the Christian world.

Outside again, we were bathed in the famous sunshine of this Southland. We recalled that while the midwest and "Headquarters" is only vaguely conscious of its existence, there is a flourishing portion of our Discipledom here, native to the soil and exuberant in a perpetually renewed youth partly generated by the miracle of oldsters who have the good judgment to come here but mostly achieved by the local sons who know better than to want to live elsewhere.

Los Angeles county alone has 55% of the Disciples previously indicated as being in this state and 75% of those in Southern California. That is why Chapman College is located in Los Angeles. It is now in its 86th consecutive year of teaching and serving. Many of its thirty-two Christian life service students plus others preparing for various vocations enjoy the Proclamation carried on the bulletin of the Hollywood-Beverly service leaflet:

Our church will ever stand as the sentinel of faith and the symbol of welcome to all mankind, no matter what their station or circumstances in life may be. It is our earnest hope that here those who seek a church home may find mental, social and spiritual congeniality; that the sorrowing may find comfort; the distressed may find peace; the weak may find strength; the despairing may find hope; the sinner may find salvation; and that all may find truth and light and love and God.

Until February 1, letter of the treasurer should be addressed to him at Lindenwood, Illinois. Dues and mental aberrations, otherwise known as Scroll poetry, will receive his zealous attention.

A Prayer in a Soldier's Service

By E. S. AMES

(This prayer was offered in the memorial service for Lt. Charles MacClintock, held in the University Church, Chicago, February 11, 1945. He was the only son of Dr. Samuel MacClintock and a nephew of Professor W. D. MacClintock. He was wounded January 17 in Luxembourg. He had been inducted into the army October 9, 1941. He was awarded the Bronze Star for excellency in performance of his duty as an artillery forward observer. His father has inaugurated a plan for a memorial tablet in the Church honoring all the men and women of this Church who have served in this war.)

O God, how shall we pray when we think of this boy suffering and dying in a far country in this cruel war for our peace and safety, and for the freedom of the world? He grew to manhood among us here with the devoted love of his mother and father and sister and the schoolmates of his childhood and youth. His radiant spirit and smiling face did not mark him for a soldier's life or fate. Yet he went out from us bravely and courageously to bear a man's part in the struggle and the sacrifice.

How shall we pray to Thee, today, great God and father of mankind? Are not these sorrows of our hearts also the sorrows of God? Are not our tears also the very tears of God? We turn to Thee in our distress for we must still believe that thou art greater than disaster and death. We cannot forget that thou art also a God of righteousness, of love and compassion. Even when injustice and tragedy overtake us and our loved ones, we cannot believe that these are the real ends of life. Above the thunder of battle, and the cries of our broken hearts we listen for voices of comfort and the songs of hope. Help us to hear these voices in this hour. Make vivid the blessed memories of hours around the family hearth, by the quiet lake, and in the deep stillness of the woods. May there be faith in the future days and in the peace they will bring, when

love and understanding shall find the old refuge in our souls and in the wide places of the world itself.

Turn our thoughts into the great, mysterious ways of life where we may find some understanding. We know that there are many things worse than death; dishonor, weakness in the face of duty, selfish cowardice when courageous action is required of us; waste of life when some worthy purpose might be served. Help us to know that a man's life need not be fruitless because it is short. Reveal to us the power of remembrance to illuminate the darkness of the present and of the future. The picture of a smiling, happy face of youth may still radiate happiness and cheer after death has withdrawn the face from us. So likewise the love and faith in freedom will inspire numberless hearts after those who have paid the cost for us no longer meet us face to face.

We are thankful that this young life so early taken from us leaves to us the beautiful gift of a religious life still radiating the power of its trust in the noble things of the spirit, destined to deepen its hold upon the young people of this community where his leadership, quiet and sane, anchored itself in their minds and hearts. We cannot measure the range of his influence upon the young and the old but we rest in the confidence that it will continue to live and radiate beyond our vision and beyond our estimate of days and years. His name, weighted with a fine inheritance of love and wisdom, is a name rich with the heritage of many generations and destined to be carried forward into a brighter future.

May this faith brighten our now darkened path and contribute its part to a new day of brotherhood and love and fadeless light. Amen.

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Religion for Re-Making the World

By E. S. AMES

The atomic bomb has startled the world into a realization that another war might really be the last. It has shown that the possibilities of destruction are now great enough to destroy whole nations over night. What can prevent such a catastrophe? For the present a united agreement among the great Powers may prevent the use of the bombs. In the long run it will require something more. Religion is the long-time hope. It will take a long time to develop a religion wise enough and strong enough to cope with the problems involved. And when such a religion is accepted and put into practice it will require a long time to make it adequately effective.

The Christian religion is a religion of good will. It can with any consistency only wage a defensive war, and when it does so it must be war against war itself as well as an effort to win a particular war. This conception of the aim of war gained recognition in the first world war, and has been enormously strengthened in the second. But the idea of preventing war appears now to be more difficult and more complex than ever. This is because the fear of aggression is greater, and the danger of "sneak" attacks is magnified by the very nature of the latest weapons. Robot planes may be sent great distances to rain death from the skies, or atomic bombs may be secretly planted to be exploded without warning. It is acknowledged that there is no military defense against them.

The only real defense in the long run is to eliminate the will to fight by military methods. The will to "fight" ideologically would be one alternative and many disputes have been settled that way without

coming to physical force. Everyone knows that quarrels have been settled in courts of law, without blood-shed or violence. Some international conflicts have been prevented that way. Treaties are sometimes useful in preventing violence. International Law has a notable history and may eventually be supported by some kind of League of Nations to interpret and enforce it. The San Francisco Conference made a contribution toward better understanding. A great body of international goodwill arises in such conferences, however imperfectly they may move toward their ideal end. Good will gains by conscious effort and by the cultivation of relationships incident to trade, travel, exchange of literature, science and art. The Red Cross helps to carry the White Cross around the world.

The Churches, through their missionary agencies, seek to convert all people of the world to Christianity. If that were accomplished in spirit and in form war might cease but here we are compelled to reflect that Christian nations have engaged in bitter wars. And it must be remembered that civil wars have been fought with members of the same denominations on both sides. Evidently something more than the profession of the same faith is needed, and that is a more earnest and profound understanding and practical use of Christian principles.

What grounds of hope are there that Christian qualities of life, including good will can be sufficiently influential in the world to prevent War? In answering this question it may be important to recognize that many wise people think such a hope is vain. Some still think human nature cannot be changed. Others think it can be changed only by direct supernatural grace. Still others believe that the processes of man's improvement are so slow and difficult that they offer little or no defense against sudden surprise attacks like that of the atomic bomb.

Another set of questions comes from the subtle,

often unconscious, causes of personal differences and conflicts. Psychology has begun to reveal facts of this kind. Psychiatry has made much of dreams, self-deception, fixed ideas, schizophrenia, and other irrationalisms that enter into erroneous estimates of one's virtues or vices. We hear much of "complexes," inferiority and superiority complexes, and they have to be reckoned with. Dr. W. H. Sheldon has published a large, carefully documented volume on, *The Varieties of Human Physique*, and another on, *The Varieties of Temperament*. He is looking for some correlation between these and other facts of human nature. These studies promise to be very fruitful in understanding people in reference to their tensions and their possible harmonies. Making folks Christian may require attention to their food, sleep, exercise, comradeship, housing, clothing, occupation, leisure, education, memories and hopes. Church attendance is a factor but it can scarcely take care of all demands of one's personality.

There are some facts that point to the possibility of developing a better society by scientific analysis of the forces that make for leadership and exert control in right directions. Religious thinkers and teachers should turn their attention to the plain facts of the sources of evils and to the means for their correction. Control of institutions and social processes depend very much upon a relatively few leaders. A small number of individuals provided with understanding and experience make the laws of the state; a few men and women set the patterns and the procedures of the organizations that shape religious activities, missionary, educational, and liturgical. Religious journals in the hands of a few shape the beliefs and work of great numbers. The same is true in industry, labor, science and art. A small number write the songs that thousands sing. If these few leaders in the various fields that influence the masses were intelligently united to spread attitudes of good will and deeds of mutual aid

around the world progress might be quickened. Mechanical inventions made by individuals and manufactured by limited corporations are often taken up and used by millions. Various kinds of advertising and publicity distribute good devices far and wide. Why is not such distribution possible for sane and persuasive religious and social ideas which would solve many personal and social problems? Some religious cults that seize upon timely notions and techniques have had amazing success in persuading and stimulating thousands of "converts." If "Christian Science" can do this in a measure, why may not Scientific Christianity do it in larger measure? There is a marked difference between these two conceptions but the difference is not often enough made clear.

Popular religious movements are notoriously uncritical of themselves. Perhaps the greatest problem religious leaders face today is how to combine vital dynamic faith with critical intelligence. Yet it is by critical intelligence that new and better models of automobiles, airplanes, schools, and churches are developed. Churches are committed to the most important tasks in the world, and their best minds are terribly conscious of their inadequacy to perform those tasks. But do churches encourage sympathetic, searching criticism of their ideas and methods? Are ministers granted the same freedom of thought and speech as scientists and university professors? Do religious journals publish the ideas of those who earnestly seek ways of deepening and broadening religious experience? How freely do they publish the important results and values of higher criticism and the conception of evolution? Until religious people reach the same wholesome respect for facts and research and experimentation that scientists show, what hope is there for finding and following the truth that makes us free? If religious leaders would give wholehearted support to the well tested procedures of intelligent

inquiry concerning all the things they are concerned about, a better, safer, and happier world would be in prospect.

Appendix to Drake: 1

By W. BARNETT BLAKEMORE, JR., Chicago

When the Drake conference was held, a seminar on "Education and the New World Mind" was assigned to Chicago. In that connection, it fell my lot to study especially the attempts prior to 1944 to establish cultural and educational international co-operation. My interest in this theme has persisted, and certain events culminating in November, 1945, provide a good moment for reviewing the subject to date.

For purposes of this review, educational institutions can be looked upon as fulfilling two major functions. First, they teach the young. Secondly, they have a research function of gaining new knowledge and putting it into communicable form. Relative to these two functions, the nations of the world have in the past shown contradictory attitudes regarding international co-operation. The policy has been increasingly internationalistic as far as research and "higher academic" matters are concerned. In the area of teaching the young, the national policies have been doggedly nationalistic, isolationist, and even autarchical (except as purely technical matters of educational procedure have been shared).

Viewed in perspective, each of these policies seems at bottom to be dictated by nationalist advantage. The sharing of scientific information has often proceeded because every nation recognizes the value of scientific knowledge wherever it is derived, and has known that its own scientific advancement is dependent upon the free flow of information between the various nations. It has only been in recent months, with the release of atomic energy, that a serious threat to this "freedom of academic com-

munication" has appeared.

The nationalistic tendency toward education in its function of teaching the young is much more obvious. In this area, every nation in the world, including our own, uses as its guiding principle the political thesis that "it must exercise absolute sovereignty in the education of its own citizens." This thesis regarding education is grounded in a political philosophy of self-sufficient isolation which persists in this area when it has been significantly challenged in virtually every other area of human relationships. The implications, and possible implementations, of this thesis are obvious. It is an undeniable fact that the elementary and secondary educational institutions of a nation are the most decisive factor in molding the mentality and morality of that nation. It is in the schools, particularly, that attitudes towards the various peoples of the earth can be shaped. The ostensible reason for the maintenance of national sovereignty in this realm is that the relaxing of it would result in the weakening of national loyalties on the part of citizens in the making. But the consequence of this attitude is that any nation, if it so wish, can inculcate in its children and youth attitudes and ideals that are thoroughly inimical to the peace of the world. This practice was observable in its most extreme form in Nazi Germany and Fascist Italy; both nations on the basis of a philosophy contrary to international co-operation and friendly understanding among peoples misused their cultural-relations programs as instruments of political pressure. The danger latent in such misuse is obvious. Yet every nation in the world indulges in it to some degree.

It has been a recognition of this danger which has stimulated a series of efforts during the past thirty years to establish significant international cultural co-operation of an organized kind. The first great attempt was to have been made at the Hague in September, 1914, but was prevented by the be-

ginning of the first World War. At the close of that war, the League of Nations skirted the problem of cultural co-operation, largely because it recognized that relative to the function of teaching the young, every nation would assert its national sovereignty. No nation was willing to relinquish the right, if it later desired to exercise it, to turn its elementary and secondary teaching into an instrument for nationalist advantage.

Despite this temerity on the part of the League, there were several attempts made in the twenties to establish some sort of international co-operation. Between the wars, France was certainly the leading and most enlightened nation in this respect. It was due to French initiative that there was established an International Committee on Intellectual Cooperation. But "the major part of (its) work was at the level of higher studies. When the International Committee was formed the word *Education* was omitted from its name by conscious intent, based on the insistence of each nation on absolute sovereignty in the education of its own citizens." This international committee was able to extend communication between academic groups by facilitating inter-university relations, by creating a regular interchange of views and methods between libraries and institutions of art and archaeology, and by working toward the establishment of a uniform terminology in science.

The difficulty was not that the work of this committee was valueless, but it was recognized as being ineffective on these levels where the attitudes which make for the preservation of peace are created in the masses of the peoples. Consequently, an effort was made, in 1925, to establish a Bureau of Education which would work with the deeper problem. But very few nations became members of this Bureau. It must be pointed out that at one stage, France and Germany did agree to counsel with each other about their textbooks, recognizing that here

was one way to eradicate belligerent biases that had long played destructively into the hostilities latent between these two nations. Needless to say, the advent of Hitler cut this sort of co-operation very short.

Our own nation has engaged in international co-operation in the cultural sphere only slowly, and then at the highest levels. While we have contributed to the work of "academic interchange," we have zealously guarded our nationalist prerogatives in the teaching sphere. Perhaps our broadest co-operation has been with Latin America. But real cultural co-operation in this sphere began only when the good-neighbor policy was adopted in all the other spheres of our Western Hemisphere relationships. "The World Mind," to use the Drake conference phrase, has had to develop largely without benefit of the national educational institutions, and often in opposition to them. The creation of the world mind has been primarily the work of individuals who by reason of religious stimulus or their own initiative have risen above the narrow national limits within which their formal education moved. As far as national policy with regard to education is concerned, "isolation" has remained the guiding principle. Yet it can be said, that in this of all realms, only international understanding can be the guiding principle, since it is what is done in the schools that will largely determine what a nation ultimately does in every other sphere of its world relationships.

The picture is not entirely bad, however. The work of the period between the wars, inadequate as it was, has not been lost. While educational facilities in some sections of the world have broken down seriously because of destruction of properties and leaders, academic intercommunication has been quickly reestablished on the higher levels. And the touchy problem of "educational" co-operation has been broached. It was not raised in connection

with the Dumbarton Oaks conference. But on the initiative of the Chinese delegation, it was put on the agendum of the San Francisco conference for consideration. At that conference, no one denied that "higher academic and scientific" co-operation was needed. But there was great hesitancy regarding the validity of "educational" co-operation. Nonetheless, the San Francisco conference did authorize the establishment of a specialized agency to deal with international aspects of cultural and educational matters.

Proposals for the organization and powers to be given to such an agency have been formulated, and are the subject of discussion in London, beginning November, 1945, by representatives from the various nations. The American representatives include Archibald MacLeish, William Benton, Arthur H. Compton, Harlow Shapley, Representative Chester Merrow, Senator James Murray, George Stoddard and Miss Mildred Thompson. The American representatives have been empowered by an act of Congress passing a resolution introduced by Congressman Mundt, and Senators Fulbright and Taft (House Resolution 215, 79th Congress, 1st session), which resolves:

"That the House of Representatives of the United States urges the participation by the Government of the United States in the creation of an international educational and cultural organization by the nations of the world for the purpose of advising together and to consider problems of international educational and cultural relations throughout the world and more particularly to organize a permanent international agency to promote educational and cultural relations, the exchange of students, scholars, and other educational and cultural leaders and materials, and the encouragement within each country of friendly relations among nations, peoples, and cultural groups: *Provided however*, that such agency shall not interfere with educational

systems or programs within the several nations, or their administration."

The qualifying clause of this bill might be viewed very pessimistically. It means that this nation (and every other nation will likely act similarly) will not yet allow its educational procedures to be so open to international scrutiny that they could not become, at will, instruments of national aggrandizement. But it is significant that in order to safeguard this demonic potentiality the legislative body of the nation had to act. A decade ago, no action would have been necessary in this regard. Then, the conscience of the world was not aroused to break the fundamental grip of nationalist interest upon the minds of the peoples. But the conscience of the world has become aroused on this point and it found its first significant voice at San Francisco. The qualifying clause, by its very presence, indicates that there are strong forces with a concern for a "world mind" at work. What happens in London this month may not give very good implementation to the conscience which received recognition at San Francisco. But the first victory in promoting the "world mind" through the educational institutions of the world has been gained.

(Members of the Campbell Institute who are not aware of its publication activities should know of the Carnegie Endowment for International Peace. Its monthly publication, *International Conciliation* has included the full texts of reports on the Yalta conference, the text of the Act of Chapultepec, text of the Constitution of the Food and Agriculture Organization of the United Nations, full text of the United Nations Charter, of the Potsdam Declaration, the Bretton Woods agreement, etc. The current number, which is the basis of the above article is devoted to an article on "International Cultural Cooperation" by Howard E. Wilson, and to the text of the "Proposed Educational and Cultural Organization of the United Nations, including the

Draft Constitution and an Explanatory Statement issued by the Department of State." There is no better source for keeping at one's fingertips the exact actions of the nations regarding international affairs than *International Conciliation*. Subscription to it is at the unbelievably low price of twenty-five cents a year, and can be had by writing to 405 West 117th St., New York 27, N. Y.)

Democracy or Autocracy?

By W. J. LHAMON, Columbia, Mo.

Hitler and Togo lie in the past. Germany and Japan are flat on their backs. General MacArthur is reeducating Japan, and our military leaders tell us that Germany cannot fight again for a hundred years. Peace is on the horizon and the peoples of fifty nations want it. But do our high military leaders want it? Verbally yes; pragmatically no. This paradox may be psychological. Specialists are ever in danger of cultivating blind spots. Too often the lifelong devotee of force and violence can see no other way. Neighborliness, justice, organizations of goodwill, righteousness and international agreements are out. Nothing remains but reversion to jungle practice, snarl for snarl, tooth for tooth and claw for claw. Of course evolution has been at work but that does not change the fundamentals of the jungle philosophy. Of course tooth and claw have developed into cannon and musketry, battle ships, and now at last the atomic bomb. But at bottom the faith, the policy and the practice are just the same whether it be the cheap *rang* of the beast or the \$2,000,000,000 bomb of science.

Building and Killing

Rome's armies built Rome and killed her. The process ran through a thousand years from the days of Romulus and Remus to those of the Vandals and of Attila and his Huns. There came a time

when the Roman senate went out of the window and her armies made and murdered emperors at will. Wars are expensive—nothing more so. Rome's taxes went up to the point of confiscation and thousands of her landed citizens left the empire to seek refuge among more peaceful barbarians. Wars are breeders of immorality. Rome had sixty millions of slaves but less than sixty millions of jobs. And there were her millions of freed men. Hunger came and violence and every describable and indescribable immorality. To appease the hunger of her sudden millions she resorted to the dole. To appease their thirst for violence she resorted to the amphitheater, to more armed men, to heavier taxes and to deeper chaos. An ancient poet wrote,

Rome shall perish. Write that word
In the blood that she has spilt;
Perish hatred and abhorred,
Deep in ruin as in guilt.

Germany's militaristic story has the same sequel. Blind, conscienceless, roaring war lords; and wars and—ruin. Where, for example, are her schools and universities today, once the pride of her people and the Mecca for students from over the world? Rubble, dust and ashes? Seeking the reason go back only to the days of Frederick William the First and his horde of giant, goose-stepping soldiers; come down by way of Frederick the great, Bismarck, William the Second and World War I, and the hard, impossible peace imposed, and the way is open for Hitler. And again, Hitler spells ruin. One should not forget meanwhile the teachings of Machiavelli and Nietzsche, glorifications on the one hand of every variety of brutality and perfidy if called for by emergency of war, and on the other of the German "blond beast superman" whose might is right. Jesus said, "They that take the sword shall perish by the sword." But Nietzsche said that Jesus "was a pure fool." Turn over the pages of history; take a look at the states, nations and em-

pires ruined by their war lords and then decide where exactly mistaken leaders (I shrink from Nietzsche's term) lived and died.

Japan has a similar story and a similar sequel. But enough. Take a look at Washington. The Pentagon Building threatens to lord it over congress and the White House. President Truman simmers in General Marshall's frying pan. The "brass hats" (a term used in congress and by many a G'i) are hoarding every possible soldier now in the service, and (what is worse) they are seeking to conscript the American cradle by catching the boys as soon as possible after their baby clothes are off.

The officially expressed reasons for such an un-American movement are, they say, "The need of 900,000 in the Pacific, 500,000 in Europe and 1,100,000 here at home." All of these plus a half a million in the navy. But (note it) General MacArthur answered the first of these demands by a cut of 700,000! General Eichenberger answered the second by a cut of 200,000! As to our home needs of 1,100,000—what for? Our cities have their policemen. We have some serious labor troubles. But it is not the American way to manage working people with machine guns. As I see it a certain congressman has given the best answer to the Pentagon call for a big home army. He says, "Of course it takes a big army to support 1,600 generals, but the time has come to turn many of them back to majors and captains again."

A Smack of Tyranny

As long as the high officers could shout, "Don't you know there's a war on?" there may have been some reason for the conscription of young boys. But in times of peace such action smacks of tyranny. It violates the rights of fathers and mothers since under our customs and laws the boys belong to them till they are twenty one. It violates the freedom of the boys themselves in their choice as to the prime matters of education and fondly laid plans for life.

It violates the calls of our colleges and universities to the youth of our land and would force millions of our boys to do what they do not want to do. If any institution other than that of the generals should make such a demand on the youth of our nation the outcry would be furious.

There is danger in big peacetime armies. They create suspicion. One here calls for another there. This applies to the navy as well. Today we are planning for and boasting of the "biggest navy in the world." But there's no enemy in sight. That navy can lie idle for the next twenty years at a tremendous cost to the tax payers or it can scare some other nation into building of a similar navy. Then an "incident!" Then a fight! Russia seems the only possibility for that. Sometime she and we must meet within the wide reaches of the great Pacific. Shall it be in friendship. Then the navy will not be needed. Neither will the proposed 500,000 of our boys. Otherwise God help us. And help us also to charge the whole matter to our big navy folly. Rather let us listen to Secretary Byrnes as he speaks in the morning paper. He says, "There must be one world for all of us or there will be no world for any of us." He says this in advocating friendly relations with the Soviet Union.

War is per se negative and destructive, and training to fight is somewhat different from training for creative citizenship, the building of farms and shops and offices and schools and homes. On August first Representative Joseph Martin introduced a measure in favor of the international abolition of conscription. He was at once flooded with letters and telegrams, thousands of them favoring that measure and almost none against it.

The United Nations Charter has been validated by the signatures of fifty nations. It does not need battle ships and atomic bombs for its management and success. It needs good will and cooperation. Our proposed peacetime conscription would be a

crude betrayal of everything for which that charter stands and that by the most powerful nation that has subscribed to it. Are our boys to be trained to support that charter in peaceful ways or invalidate it in warlike ones?

On Scraps of Paper

By OLIVER READ WHITLEY, *Ward C 11,*
Naval Hospital, Sampson, N. Y.

In a recent editorial, Walter Lippmann makes this striking statement: "To ask whether the charter of the United Nations will work is rather like asking whether a B29 will fly from San Francisco to Guam. A B29 *can* be flown that far. But whether it will be flown that far does not depend on the engineers who designed it and the managers and workers who manufactured it. The machine itself will not fly itself anywhere; it has to be flown by a pilot, a navigator, and a crew, and if they do not know how to operate it, and if they do not know how to find their way, the plane, no matter how well designed and constructed, will not go to Guam. The fair and accurate question to ask about the charter is not whether the international institution will work. The question is whether we can make it work. The difference between these two questions is all-important. If we stand around and ask whether it will work, we are really saying that we expect "it," a piece of paper with words written on it, to be a kind of automatic robot and big tin god to keep the world at peace." (*Chicago Sun*, 26 June 45)

That is what I call good sense. There are entirely too many cocktail-lounge experts on international relations who are behaving and thinking in this vein. Will it work? they say: How can it possibly bring peace? This is the old American habit of asking the wrong questions and then wondering why we get no answers. The analogy of the B-29 is very close to the heart of our problem, both in regard to

the future peace of the world and the relevance of religion to modern life.

This piece of paper on which is written the charter of humanity's hopes for a decent and peaceful future is just that—a piece of paper, nothing more. It is an old saw, so often used by the cynics and men of ill-will, that a treaty or agreement between nations is nothing but a scrap of paper. They are absolutely right about this, but their conclusion from it is wrong, dead wrong. This does *not*, as they would have us believe, mean the final judgment of history upon man's efforts to live in peace; it *does* mean the eternal opportunity of man. In other words, the statement that a charter is only a scrap of paper is not the evidence of a final frustration; it is the *only* basis for future victory. Why? Because it makes it clear how futile and irrelevant is the question the skeptics ask: "Will it work?" Of course *it* won't work. *It* can't do anything. The future of the world depends not upon what this piece of paper with words written on it can do, but upon what *we* as peoples and nations do with that piece of paper. Let us not be surprised then if ideas written on pieces of paper do not suddenly change the world into the Kingdom of God. One is reminded of a student that Irwin Edman tells about in *Philosopher's Holiday*. This student wrote to his former professor like this. "You taught me and a good many others to think that contemplation and detachment were eternal things, that Truth, Goodness and Beauty were the proper preoccupations for a young man in this world. Well, that isn't the kind of world we are living in, and you gave us a profound sense of unreality." What a profound childishness this reveals! Because eternal things do not come tumbling into our laps, we now declare that they do not exist. It is likewise with the future peace of the world. Even now the "I told you so" boys are marshalling their forces, ready to shout down those who work for peace. That peace, like

truth, beauty, and goodness, will not come because we have said that it ought to be. Like that B-29 which was constructed by a group of technical experts but will not fly without a pilot and crew, the machinery for peace will not get any work done simply because it was designed by a group of intelligent men of good-will. Of itself it can do nothing. Backed by a surging and demanding "will to peace" and likewise a shrewd understanding of the power interests involved in making it work, the machinery can get a great deal of work done.

Our naive belief in the force of mere ethical ideals is matched only by our equally unrealistic belief about the inevitability of progress in a world of science and technology. We hear a lot these days about how the world is shrinking in size and how the nations are being drawn closer together by inventions like radio and telegraph. To be sure, we now find it possible to eliminate space and time to a great extent as a factor in our calculation because we have reduced them to a minimum, but we have not by so doing eliminated any real divisions among men. As such the shrinkage of the world cannot bring in the brotherhood of man. It is just as likely to accelerate the clash of purposes and desires that already exists. Just as scraps of paper can accomplish nothing of themselves, so also scientific inventions do not change the basic problems of man in the least. True these things can be used to draw men together, but again, this is the wrong question. Of course they *can* be. But will they? No scientist has the answer to that question. Lulled by our persistent belief in progress, which was the natural result of our increasing control over nature through science we have come to believe that we no longer needed to concern ourselves with ethical values or ideas. We have been betrayed into believing that the only thing necessary for the future was what the scientists call "know-how." Reinhold Niebuhr has aptly reminded us that there was more

education in Germany per square head than any place in the world." In other words, they had all the "know-how" that was needed, and what was the result? You know the answer—it was *Mein Kampf* and Nazi-ism.

We must hasten to add that scientists and idealists are not the only ones who are at fault. Of all people we Christians have been equally guilty. Only a few years ago a well-known professor of philosophy reminded us that ". . . people have expected too much from Christianity. They have leaned on it too passively and mystically. It was for them a sort of final moral revelation whose enigma they must read." That is still true today. We hear in religious circles a lot about a school of religious believers who have decided that religion has nothing to do with this world. So, they say, have faith in God and in eternal salvation but make no attempt to deal with the problems of life because every time you do you get your nice clean hands dirty. If this is the kind of game we're playing please deal me out. One thing wrong with our religion is that too many of us are afraid to get our hands dirty. Religion is for nice comfortable respectable people who can't stand to look life in the face. And if that is true, no wonder so many people have given it up. The truth is, you can't live in this world without getting your hands dirty, and anyone who thinks otherwise is either a selfish fool or a blind man. The tragic history of man has been written in the blood, sweat, and tears of men who were not afraid of mud. The great ideals of man have been forged in the crucible of white heat, and not in the coolness and balm of the back porch punch-bowl.

To be sure, man always has and always will fail in his efforts to go it alone. Two world wars in the generation of enlightenment and scientific progress seem adequate proof of this. "What (after all) *is* this modern era except a glorious burst of

self-confidence, in which man notifies the powers above that he now proposes to take charge of his own destiny by the aid of science (or that he no longer thinks they exist) and has very little need for their further attention? This feeling has lasted well over three centuries and, after falling into the shallows, is now going out in a pall of tragedy." (Hocking, Wm. in *Protestantism: A Symposium*, p. 185) But it is not entirely dead. So the atheists and the proud skeptics cut modern man off from the sources of divine power and grace. And what sorry creatures we are, until belief in God enables our meager efforts. A man may believe that this dreadful aloneness of man is true. To wish and affirm that there is no God is to wish that all the things we love and strive for are only hollow memories doomed to frustration and defeat. To go on fighting for the things that matter, to get our hands dirty in the tragic arena of history, and leave the rest to God is the better part of wisdom; for in the last analysis only God's grace working to overcome the stubborn self-will of men can redeem us from ourselves. Human life is an eternal struggle, as St. Paul tells us, between "the law of the spirit," working in and through man, and the "law of sin and death" working against and through man. God's love is sufficient to release us from this tension as he did in Christ.

Celebrating V-O Day

Union Thanksgiving Sermon by
F. E. DAVISON, *South Bend, Indiana*

"Not by might nor by power but by my spirit saith the Lord of Hosts."

Since last we met in our annual Thanksgiving Services we have all joined in celebrating V-E and V-J days. The burden of our prayers one year ago was that the war might end and that our loved ones might be sent back to us. We were willing to

promise the Lord most anything if those prayers would only be answered.

After the passing of twelve months we are gathered here to thank God that the guns of war have ceased—that the seas are no longer infested with deadly submarines—that the air has been cleared of its fighter planes—that numbers of our sons and daughters have been returned to our community and hundreds of others are on their way—that the gasoline ration book can now be used for kindling and at least through a plate glass window we have been able to look at a new car—that the food shortage has been eased and that now that neighborhood butcher even smiles when we enter his store.

We say it was victory over Europe and victory over Japan that made these things possible and we have a right to gather today in divine services and pour forth our grateful praise for the victory that has been ours. We would so much like to make this a comfortable Thanksgiving! We would like to gather in this beautiful sanctuary, listen to soft words in the pulpit and inspiring music from the choir, sing our songs, offer up our prayers and then go home to the banquet table and eat the victor's food. After dinner we would like to sit on over-stuffed furniture with our over-stuffed friends and talk about how *we* won the war.

We might be able to celebrate such a Thanksgiving if it were not for some haunting ghosts that walk before us. We remember those neighbors of ours whose son did not come back and we know that at their Thanksgiving table there will be a vacant place. We are then reminded that 14 million soldiers have died on the field of battle—that another 45 million have been wounded or captured and that many millions of civilians (men, women, and children) have perished. We are further reminded that one out of ten of God's children have been driven from their homes and are perhaps sitting on goods boxes at their Thanksgiving or even

eating the bitter bread of charity. Before us walk the ghosts of those pastors, priests, and rabbis who have been slain and beyond their bodies we see the thousands of churches and synagogues that lie in utter ruins.

We know full well that although Hitler and the other dictators of the world may be dead his methods and his ideologies are not dead. Hitler's goals and methods are being used by some this very day both in the ranks of industry and in the ranks of labor. We need only to open our eyes and our ears to know that the religious and racial intolerance which we despised so much in the Nazi regime is lifting its ugly head in the American business world, among our High School students, yea even in the sacred precincts of the church.

Certain magazines and newspapers add fuel to the fire and thus give the lie to all the noble ideals that we thought we were fighting for. Harry Emerson Fosdick tells of one G.I. officer writing to the editor of a large American newspaper recently and saying

"I lost my fear of death at Guadalcanal,
I lost my best friend at Saipan, I lost my
leg at Iwo, and I lost my faith in Ameri-
can democracy when I read your editor-
ials"

We might have a comfortable Thanksgiving to-day if it were not for the ghosts of yesterday and the haunting fears of tomorrow.

We have celebrated V-E and V-J days but when can we celebrate V-O day—victory over ourselves? That will be a great day for us all—a time for celebration and a time for Thanksgiving. How can it be brought to pass?

The prophet Zechariah was trying to encourage the people of his day to rebuild a broken world and in the midst of the challenging book of that great prophet we find these words "Not by might,

nor by power but by my spirit saith the Lord of Hosts."

If we are to accept President Truman's Navy Day speech, the might of wealth and the power of armament has made the United States the strongest nation in the world. We know now that the might of science and the power of ingenuity has given to our nation the most deadly weapons ever known to man. Such might and power has placed our armies of occupation on the soil of Europe and in the islands of Japan. There can be no question about our might and our power but is that all that is needed?

Out of the past there comes that disturbing, that haunting, that divine voice saying "Not by might nor by power but by my Spirit saith the Lord of Hosts." The return of Thanksgiving Day will not be without profit if the day makes us aware of our great needs—if it really brings us to our knees in humility of spirit to confess our sins—if it leads us to know that we must seek the Spirit of the Lord if we are to win the *greater* victory—if we are ever to celebrate V-O Day.

Christ who was himself without sin took upon himself the sins of his day and thru his life, his death and his triumph he became the atonement for man's sins. If we are to lay hold upon the spirit of the Lord we too must seek ways by which we can atone for our national and international sins. It is not enough to have what we think is a correct system of theology. It is not enough to stand on the street corner thanking God that we are not as other nations, or not as other races and people, or not as other denominations are. This Thanksgiving Day calls upon us to beat our breasts, repent of our sins, and bring forth deeds worthy of such repentance.

If millions of the people of the earth face starvation this winter (and they do) we Christians must tighten our belts and share our food with the hun-

gry—even with our enemies. If little children and helpless adults face a winter without clothing and fuel to keep them warm, we must find a way whereby these needs may be met. If the babies of Europe have not enough milk, we ought to join with the Church of The Brethren and help send heifers to Europe. If the United States Congress is withholding money already allotted to UNNRA (and it is) we must write our Congressmen and demand that this humanitarian organization be given enough funds to feed the hungry and protect the suffering. If church buildings of our fellow Christians across the seas lie in ruins we must help them to rebuild even at the cost of holding up some of our much needed church building programs. This is the only way we will ever win the victory over ourselves—it is the only way that we can even in part atone for the terrible sins of war. It is the only way we can lay hold upon the spirit of the Lord.

Might and power has enabled the scientist to split the atom but only the spirit of the Lord will cause men to use atomic energy for constructive and not for destructive purposes. Might and power has made us a conquering nation but it has not yet made us a victorious people. Only the spirit of God in our hearts will do that.

Some tell us that we must keep our armies of occupation in Germany and Japan for 10, 15 or even 20 years. If we do it will be because we are led by might and power and not by the spirit of the Lord. Armies of occupation do not create good will nor do they develop great leaders. History says it degrades the conqueror and ultimately results in defeat. Rome once occupied England, the British once occupied France, Italy occupied Ethiopia, Russia occupied Poland, Germany occupied most of the countries of Europe but such occupation did not make these countries a victorious people.

Let the heathen rage and the ungodly have ways of hate and revenge but we Christians must ever

be the advocates of a better way—the way of mercy—the way of forgiveness—the way of helpfulness—even the way of love. While others speak about the power of armament we must point men to an unseen power—while others seek for the might of wealth we are under command to seek first the Kingdom of God and His righteousness.

We are gathered in this church for a glorious Thanksgiving service but all about us lies a world broken in body, mind and spirit waiting to be rebuilt on the solid foundation of justice, brotherhood, and goodwill. How can this insuperable task be accomplished? Let us listen. "NOT BY MIGHT NOR BY POWER BUT BY MY SPIRIT SAITH THE LORD OF HOSTS." Even so come Lord Jesus.

Common Roots of Law and Religion

By C. SUMNER LOBINGIER

Tylor, a pioneer anthropologist, defined culture as "that complex whole which includes knowledge, belief, art, morals, law, custom," etc.; and Rhys Davids found "everyone of the (m) . . . so inextricably interwoven with religion, in the earliest period of which we have any evidence, that his work becomes practically [one] . . . on religion." It was that institution which, some thought, distinguished man from the beast; but to Clodd "the fundamental identity of the animal and human psychology refutes, once for all, the old theories which assume the religious faculty to be a special endowment of man. We trace its elements in embryo in the lower organisms and explain why a faculty in which the emotions are dominant has undergone such little essential change that what is called Animism remains the distinctive feature of the highest religions."

"There are said to be ten thousand definitions of religion" wrote John Morley in 1905. Anthropologists have their own conceptions of it. Reinach defines it as "a sum of scruples which impede the free exercise of our faculties." This corresponds in a general way to a Malinowski's definition of law as "effective social control." But, in their beginnings, both of these institutions were crude and humble—not to say fantastic—and a close relation between them is apparent. Neither law nor religion, however, was a simple concept; each was rather the product of several factors, elements and sources.

According to some, religion ultimately became the "most important of all these influences" in shaping and stabilizing law. For "it was," declares Newberry, "the greatest single advance in the story of evolution and the one which has left the deepest stamp on the people of today. Man is only man because he was once a pagan and the theory of how and why he learned to worship . . . is properly the opening chapter in the book of human thought." Thus, to primitive man, "the central fact of social life has become the altar; the directive force is the priest. *Tabu*—primitive moral control—and magic—primitive science—are grouped about the directive priesthood, and an elaborate astronomy, fraught with worship, links the plough and the laboring beast and the sacrifice upon the altar with the constellations. On these stellar, mystical co-ordinations the uncertain prosperity of community and individual is understood to depend. There is a great fear of disturbing the order of things by any strange act or any negligence. If things go wrong, then someone must have sinned against tradition. The sinner must atone for his sin so that the majestic order of seedtime and harvest (*Gen. viii, 22*) should continue." Nor is this confined to primitive peoples. "In ancient Rome as in Egypt," says Revilout, "religion and law were, at the outset, one and

the same. The conservators of religious rules were the conservators of religious rites." Indeed according to Maine, "there is no system of recorded law, literally from China to Peru, which, when it first emerges into notice, is not seen to be entangled with religious ritual and observance."

For this "central fact of social life" contributed enormously toward making man "the social animal" which both the earliest and the latest writers on this theme designate him. It is not merely that he is gregarious; that is true of most animals and some, like ants and bees, have a highly developed social order. But man "has to cooperate, and cooperation always implies a body of people united by some . . . body of rules," *viz.*, LAW. Finally "All that grace and color which transmutes mere existence into life—in a word, all Art—may truly be said to have arisen out of religion. Sculpture had its origin in idol-making, architecture in temple-building, poetry in prayer-writing, music in psalm-singing, drama in legend-telling, and dancing in seasonal worship. . . . By and with religion, men's living together was made not merely possible but desirable. Religion clothed and adorned the cold nakedness of primitive existence with shreds and patches of beauty."

The Lord's Supper in Protestantism

By IRVIN E. LUNGER, Chicago

In an upper room in Jerusalem many centuries ago, Jesus broke bread with his disciples and shared with them the cup. His quiet command, "This do in remembrance of me," has resulted in the Roman Catholic Church celebrating Mass, the Eastern Orthodox Church glorifying the Eucharist, the Anglican Church exalting the Holy Communion, and Protestant churches observing the Lord's Supper.

Elmer Stone Freeman, minister of the First Congregational Church of Menasha, Wisconsin, recog-

nizing the importance of the response of Christendom to Jesus' command, attempts, in his recent volume, *The Lord's Supper in Protestantism* (Macmillan, New York, \$1.75), "an evaluation of the Lord's Supper which will be, so far as possible, true to the intent of Jesus, intelligible and credible in the light of contemporary knowledge, and inspiring when translated into terms of corporate worship." The result is a work rich in historical information and invaluable for a creative understanding and interpretation of the Lord's Supper.

After a careful study of the last supper in light of the best critical scholarship, Mr. Freeman traces the rapid transformation of the last supper into a religious ceremony of high significance to the early church, the Lord's Supper. He draws upon both biblical and non-biblical sources of the first and second centuries in documenting this development. His discussion of the manner in which the Lord's Supper and the Agape grew apart until the former alone remained is both interesting and informing.

A chapter on the Lord's Supper and its rivals, the mystery religions, tends to discredit the claims of those who find "deadly parallels" which reflect upon the significance of the Lord's Supper. The author's review of the growth of sacerdotalism and the rise of fixed liturgies and his discussion of the manner in which the Lord's Supper became a sacrificial rite, justified by elaborate theologies and rigid rituals and demanding acceptance of a doctrine of transubstantiation and the ministry of priests to give it validity, prepares the way for his chapter on the impact of the continental reformers upon the observance of the Lord's Supper. Zwingli's call for a return to the simple commemorative use of the Lord's Supper and his rejection of the doctrine of transubstantiation strike a responsive chord in the hearts of all Protestants.

The "historically Catholic and preferentially Protestant" Anglican treatment of the Lord's Supper

is illuminated in Mr. Freeman's study and the official Anglican rejection of the doctrine of transubstantiation may come as a surprise to many readers.

Chapters on the ethical and spiritual dynamic of the Lord's Supper are rich in suggestion. The ethical dynamic is found in the idea of fellowship. The spiritual dynamic is revealed by an analysis of the elements inherent in the Lord's Supper, i.e., commemoration, thanksgiving, fellowship in communion, sacrifice and mystery.

The reader will find much helpful material in chapters dealing with the requirements of a modern liturgy of the Lord's Supper, with personal preparation for communion, and with private celebration in home and church. Much is suggested in these chapters which will contribute to the enhancement of the Protestant celebration of the Lord's Supper.

The realism with which the author discusses whether the Lord's Supper is a bridge or a barrier to Christian reunion will be welcomed. Mr. Freeman's contention is that Christians must strive for unity in faith before there can be any reasonable hope of unity in order.

Although Disciples of Christ would undoubtedly add a chapter or two to Mr. Freeman's book, the fact remains that he has done Protestantism a real service. Ministers will find encouragement and guidance in their endeavor to recover the original meaning and bring added richness to the observance of the Lord's Supper. Much progress has been made in recent decades. Much more remains to be achieved if the spirit of the Upper Room is to be restored to our corporate worship.

Chapman College

By DEAN A. T. DEGROOT

After three years of joint operation with Whittier College, eighteen miles away, Chapman College

reported this autumn on its old campus, 766 N. Vermont Ave., Los Angeles. This is the 86th consecutive year that the institution has offered instruction to students as an agency of the Christian churches of the Rocky Mountain west. The territory it serves without overlapping by other accredited colleges of the brotherhood is one-sixth of the area of the United States.

One hundred three students were enrolled for the new session. This represents an increase of 50% above the average of the past three abnormal years, but still leaves a good way to go to reach the peak figures of flush times, when the registrations passed 400. Some of the larger enrollments of the past, however, included many part time students, who lived at Chapman and took the permissible minimum of two hours classwork while attending a nearby city institution. Today the registration represents only full time students.

One-third of the group is composed of Christian life service students. This far exceeds not only previous percentages but also most former totals. One would have to know the local situation in order to appreciate how greatly Chapman now represents the desires of the churches in their educational ideals. There is the most friendly relation between these two advocates of a common cause. The State Missionary Society of Southern California has moved its offices to the college campus. The ministers association, representing 140 churches of this half of the state, holds its monthly meeting in the college halls.

Dr. George N. Reeves is in his fourth year as president, and in his administration has led in the elimination of a debt of one-third of a million dollars. The property of 5½ acres of valuable city land with five modern buildings has been greatly improved. Its evaluation today is well over one million dollars.

Chapman has inaugurated on the west coast the

Single Subject Study Plan. Under this system a student takes only one study at a time, and completes it in six weeks. When the second six weeks session began November 22nd, 13 new students were added. There is excellent prospect that over 150 students will be on campus before the school year is out, and 200 enrolled for the Fall session next year.

Editorial Notes

The Light of Faith by President Albert W. Palmer, of the Chicago Theological Seminary, published by Macmillan's, is an outline of religious thought for laymen. It is the author's mature reflection on the important problems that intelligent people think about. It is a fine gift to the many students and graduates of the Seminary from which he is retiring next month. He has carried a critically liberal and optimistic message to protestant churches throughout the country. It would be difficult to find a better book to strengthen and guide the thought of young ministers and questioning laymen of today.

The seal on the cover of the SCROLL is worthy the attention of all our readers. The Greek words for Truth and Freedom make the cross, the symbol of Christianity. These are enclosed by the circle, the Greek symbol of perfection. The letter theta at the center of each word is the sign of the word theos and signifies God. The vine entwined in the circle is one of the key symbols of the early Christians. The editor designed this seal many years ago and feels that it expresses in an appropriate and somewhat mystical way the spirit and the purpose of the Institute. At least we have sought the truth and have enjoyed freedom in the quest.

The publication of the SCROLL has been delayed, like many other important journals, by printers' strikes, and by the rush of work in the shops with

the resumption of activity. Fortunately, the SCROLL has never set a specific date for its appearance but is committed to issuing ten numbers each year beginning with the month of September. Sometimes regularity would be better achieved if members of the Institute were more diligent in providing copy promptly. Most of the material printed in these pages is voluntarily contributed and no member has any one to blame but himself if he is not represented. Again we remind the gentle reader of this and solicit his cooperation.

The Christian Standard startled us by the following statement in its editorial of November 3:

"Today, while not sacrificing or compromising the truth about baptism, we stand in need of shifting our emphasis to repentance. We claim to preach faith, repentance, confession and baptism, but we come dangerously near to limiting our practice to the last two. We accept into membership in the local congregation any one who mumbles "I do" in response to the preacher's interrogatory statement of the good confession and who is baptized. Very little is said about the content of one's Christian faith and much less about the genuineness of his repentance. All semblance of church discipline has been abandoned in the majority of congregations. After a name is on a church roll it is usually not removed except by personal request. Church letters are given and received with little regard to the morality, not to say spirituality, of the subject. Is not "open membership" in regard to sinful and unclean lives as dangerous to the life and power of the church as is "open membership" in regard to baptism? Repentance needs to begin with the ministry and the church itself. In humility and contriteness let us confess that we are unworthy servants."

The Commission on Re-Study of the Disciples voted at its last meeting to give full publicity to its proceedings, and encourage editors of our pa-

pers to report and comment at will. The *Shane Quarterly* for April-July, 1941, gave an official report of the Commission to the extent of some 300 pages. The papers published in this report were presented by the following: Ames, Carpenter, Garrison, Buckner, Smith, Kershner, Witty, Fortune Sweeney, Lemon, Rothenburger, Errett, Miller, Stewart, Frank, Walker, Armstrong, Cory, DeGroot, Sommer. The Commission has been meeting now for ten years and will have the next meeting in Indianapolis, in January, 1946. The members pay their own expenses. The meetings have been characterized by free and frank discussion, and the members, representing all shades of opinion, have developed mutual respect and friendliness for one another. They feel that this result would justify the time and expense of the undertaking if there were no other gain. But there is much else and more will be achieved in the future.

This issue of the *SCROLL* contains an article by W. B. Blakemore, entitled *Appendix to Drake, I*, in which he brings down to date the problem of education for the new world mind in which he became interested in connection with the Drake Conference. The *SCROLL* would welcome other articles which similarly would continue to enlighten us on specific issues that were raised in connection with the Drake Conference.

Incidentally, the subscription price of twenty-five cents for *International Conciliation*, beats the very nominal price of the *SCROLL*. Do we need an Endowment for the Promotion of Reasonable Religion by the underwriting of the world's greatest religious monthly magazine?

The brief article by Judge Lobingier in this issue is just the Introduction to a full sized contribution to the *Temple Law Quarterly* which it will publish soon. A carefully selected bibliography accompanies it. Reprints will be available. Those who do not know Judge Lobingier should read what WHO'S WHO says about him.

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Christmas After the War

By E. S. AMES

Every Christmas season brings joy, but each Christmas is different. The common element is the release and elevation it brings from the dullness of routine and from the brooding thoughts of sorrow and loss. The special joy it brings is involved in the experiences which this particular year brings.

This Christmas we feel the sorrows of the world and the vast burden of terrible suffering and loss. We read and hear every day that millions have faced death and torture, starvation, imprisonment, fire and sword, have seen their homes desecrated, robbed and burned, their fields and cities turned to dust and rubble, with no mercy and no power to stay the hand of the enemy. The lamentations and prayers of countless victims have filled the earth and appealed to heaven. But the human heart never completely despairs. If the cries for vengeance seem not to be heard, yet some hearts still burn with the fires of hope, and faith in some deliverance to come. There are faithful souls in every land, even in those most broken and torn, bombed and over-run, who still believe the evils will abate and righteousness find its way to quench the fire and the destruction, and build a new world again. It was that kind of faith which filled the ancient prophets of Israel, and the precursors of Christ, with undefeatable trust and vision toward a better future.

We are learning to read the past through what is happening in the present. What is going on in the physical world enables us to read the history of the earth through the long ages of the past and throws light upon the very beginning of creation. The astronomers see worlds forming in the distant nebulae of the heavens and are reading there the story of

the creation of our own planet. Looking at the sufferings of men and women in all countries of the earth now, and hearing their cries for deliverance and help, we can have a vivid sense of how they long for peace and healing. This is the old story of the suffering and despair which made men hope so poignantly for the coming of a Prince of Peace who would bring salvation and joy to all people.

There are still valiant hearts in the world capable of messianic hopes and visions and they are saying things today which make us feel how real and appealing the words of the great Hebrew prophets and seers were. Our statesmen, scientists, business men, teachers and social leaders are all saying we must cultivate love of our neighbors round the world instead of a spirit of vengeance and hatred. They believe that the reincarnation of the spirit of the great prophets of our religion is needed now as then if we are to cure the ills and heal the miseries of mankind. It can truthfully be said today, "The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death—upon them hath the light shined, for unto us a child has been born, unto us a son has been given, . . . and the spirit of the Lord rests upon him, the spirit of wisdom and understanding, the spirit of counsel and might."

It has been customary to regard these sayings as a preview of what Jesus would be when he was born, but it may be even more significant to regard them as a portrait after which Jesus modeled his own spirit and character. The story of his preaching in the synagogue in Nazareth in the early days of his ministry might suggest this voluntary conformity to an ideal already described by Isaiah. He said: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight

to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

But there was another picture of the coming Messiah in the mind of Isaiah and in the thought of many devout men of Israel. That was the picture of a humble servant, spending himself for the life of the people. The prophet felt the power of this ideal of the Messiah. This humble suffering Messiah shall see of the travail of his soul, and shall be satisfied; by his knowledge this righteous servant shall justify many. He shall have a portion with the great, and he shall divide the spoil with the strong. It was this conception of the Messiah that Jesus chose for his own, and by fulfilling it so bravely and generously he won the hearts of many men and created a company of like-minded followers which has increased through the centuries and gained the adherence of vast numbers of people.

These two conceptions of the two kinds of Messiahs are really two conceptions of society, the one of force and the rule of power; the other is that of friendliness, cooperation and love. The developing experience of mankind tends more and more toward faith in love and good will. The greatest war the world has ever known has come to an end with more widespread and deeper conviction than ever that the way of life for the race is the way of mutual aid and of unselfish service. The greater the armaments of the nations and the more powerful their weapons of destruction, the more evident is the folly of their way and the more obvious is the superiority for successful living of the way of generosity and unselfish devotion. The latest devices of destruction are the most terrible and deadly the devotees of power have ever produced, and it is quite commonly agreed that they have now practically reached the limit of possible use. Already it is apparent that the bombs have become so destructive that they are likely to prove to all thoughtful men that they can

never be safely used except by men of good will, but men of good will can not consistently employ them and therefore they are made useless by their very perfection. The experts acknowledge that the mastery of the secrets of the atomic bomb makes armies and navies practically useless for military purposes, and therefore have already in principle cancelled out the greatest equipment for military purposes that the nations have struggled so long to build and at such enormous cost. Already the great powers of the earth are endeavoring to achieve an organization that will prevent the use of violence between the nations. Even if it is an organization based on fear and suspicion, it is still a demonstration of the fact that the only protection against the dire destruction that is now possible is through an alliance that would of necessity tend to a realization that the only option of the nations is between mutual agreement and death.

There is an important idea in the oldest prophecies concerning the peace that will come with the reign of a Messiah of righteousness and wisdom, and that is the idea that the old instruments of war may be turned into useful tools of industry. "They shall beat their swords into plowshares and their spears into pruning-hooks." That is a more alluring suggestion today than ever before. The enormous supply of old motor cars, trucks, boats, guns, and discarded planes would supply plows and tractors, and other farm machinery in quantities sufficient to equip mechanized aids for agriculture in all the countries that have never had enough modern machines to provide themselves with an abundance of food, clothing and shelter. These countries also need better transportation and better facilities of all kinds to raise their standards of living. Of all these instruments of war the latest discovered may offer the greatest aid, for it is believed by many scientists that the peacetime use of atomic energy

may step up all the processes in which the energy of coal and oil are now utilized. This may also mean much cheaper production and facilities for distribution that will affect all the economic theories and practices now in use.

At last the problem comes down to the individual. The question is whether people themselves can be made peace-loving and friendly, fair-minded and unprejudiced toward other people of very different station, culture and temperament. Can warlike attitudes between individuals and between nations be changed into mutual respect and cooperation? It is some encouragement toward a better society to reflect upon the fact that there are many persons of good will in the world now, people who are by disposition and intention good neighbors and peaceable citizens. They are modest in their demands upon life, willing to do their part, and to go more than half way to reach understanding and a working relationship.

The fact that there are people of this kind gives hope that more may be raised up. It is a growing conviction that more may be born and bred to be kindly and reasonable, yet strong and socially effective. It is not an easy matter. The old types of aggressive and self-seeking individuals persist. The idea of success most sought and lauded is that of competitive games and business. It prevails even in professional life. It makes for a war-like spirit in the most peaceful pursuits and carries up into national affairs. There is just now, while the horrors of the last war are upon us, some realization of the enormous waste and demoralization that modern war brings. The revulsion grows greater with every war, yet the fear of unpreparedness is already urging the conscription of all our youth. In a democracy, public opinion must be the last resort for the decision upon such questions and this public

opinion is subject to influence by the better as well as the worse elements.

What are the forces that influence and mold this public opinion that will register itself in the policies of the nation? They are the forces of religion, education, domestic life, publicized by newspapers, magazines, motion pictures, the radio and many other powerful and subtle means of communication. Christmas should be the occasion of emphasis upon the spirit of him whom it celebrates. Too often it becomes a channel of selfish enjoyment of our peace. Yet it really symbolizes what our poor, troubled world most needs, a spirit of overflowing love and gracious giving. Too often the giving of gifts is smeared by a kind of system of accounting which so frequently soils the gifts before they are given. People who keep books on their social obligations, recording both what is received and what is spent upon causes and individual persons, are in danger of losing the only quality of their deeds that can make them beautiful and worthy. Christmas after the war this year ought to be beyond odious conventionalization and commercialization. As we once more gather around the cradle of the Christ Child may the chorus be greater and more soulful than ever, singing Peace on Earth, Good Will among Men. Thomas Curtis Clark has well expressed the old hope in these new words:

The centuries, since Christ to earthland came,
Are all aflame
With his fair name.

The nations that have fallen in decay
In sad tones say,
“His is the way.”

In this dark age of turpitude and blight,
Out from the night
Shines clear his light.

Sixteen Months in America and the Future in China

By LEWIS S. C. SMYTHE

When I left China in June, 1944, I wondered what I would tell America about China. Now as I start back to China in January, 1946, I wonder what I shall tell China about America. Since the Editor of the SCROLL has asked me to precipitate present reflections both ways, I am writing this "preview" of what my observations in America will lead me to say and think when I get back to China.

When the American Red Cross women first drove us into Los Angeles upon landing in September, 1944, I was astounded at the electricity, resources and power available in America even in war time. We seldom realize how much our short, working week is dependent on our extravagant use of power. China needs all the power the proposed big Yangtze dam can create and more. But how to distribute such power so that it will contribute to the welfare of the whole people are problems not so readily solved as the engineering problem of damming the Yangtze. The danger is that damming the Yangtze may "damn" millions of Chinese workers to the sufferings of the industrial revolution. Its benefits properly distributed can lift tremendous burdens off Chinese peasants and workers and give them some time and resources for the "good things of life," including education and health services.

At the Columbus Convention and the Eureka Retreat I discovered that men of a "liberal persuasion" were enjoyed by most of the people simply because they were analyzing moral and religious problems of our time in a straightforward way. In China, as well as in America, we have not only the problem of converting people to Christianity but in finding how a Christian should live in this complicated world. I think that Professor H. N. Wieman is

leading the way to a cultural integration of our time by saying that the central problem is "What is the highest good for man?" which immediately moves on to "What is the source of the highest good for man?" His hypothetical answer that this progress operates at the human level in the form of "creative interaction of valuings between persons provides a fruitful key for the focalization of the results of all the social sciences. This is a dynamic approach to a cultural integration that can be used in China as well as in America. It is forward looking into the twentieth century and beyond instead of trying to re-create the discarded and anachronistic cultural integrations of Plato in the fourth century B.C. and of Thomas Aquinas in the thirteenth century A.D. All the learning of the East and the West can be brought to bear upon this question. But, as Professor P. A. Sorokin suggests, instead of merely diagnosing social disorganization, we need to work out by experimental inquiry how to promote human solidarity.

We have discovered at the tendril end of the missionary process that exhortation of people to live Christlike lives needs to be supplemented by organizing the people so that they can help themselves and one another in brotherly love. These leaders are now beginning to find their way back to the thinking of missionary leaders in "governing bodies" in America. Instead of thinking of the missionary enterprise as something with a halo around it and not to be evaluated critically, missionary leaders here are beginning to think seriously about how the missionary effort can best be directed toward building a Christian world. At a ten-day Workshop at the Extension Division of the U. S. Department of Agriculture in Washington and at a six-weeks' training course in relief and rehabilitation for missionaries at Cornell University in Ithaca, N. Y., I found many missionary boards cooperating to give their missionaries the best training available in

analyzing how best to do the job. At the Elgin Conference, the Foreign Missions Conference of North America was leading an interdenominational discussion of what should be the integration of the objectives of Christian missions in China. They decided that the "Centrality of the Church" meant that the Christian spirit of devotion to highest good and the source of the highest good for all mankind should permeate the work of all Christian institutions—schools, hospitals, service centers, relief and rehabilitation, as well as churches—and that the local church (on the mission field) should be able to give spiritual leadership to Christians and others engaged in all forms of Christian service." When confronted with the problems that arise in China (where "comity" exists) when Chinese Christians begin to move from, say a Disciple area to a Methodist area, they went on to say, "Pending further progress in organizational unity, we urge that all churches of every denomination consider members of all denominations as brothers in Christ though of a different persuasion and as therefore acceptable as members in the local congregation."

Searle Bates has reported from Nanking in November, 1945, that the results of direct and personal relief during the war have been to "materialize many Christian contacts." The answer is not "no relief" to the people in their present misery, but more constructive forms of relief that will build up the personalities of the recipients instead of pauperizing them. Seventy-five years' experience with relief in China has taught many missionaries that various forms of work relief, agricultural credit societies, and industrial cooperatives through which the people were enabled to help themselves not only produce greater material results for the amount of money put into them but also produce better persons.

Moral deterioration as the result of the calamities of war, famine and pestilence is probably greater in

all recovered areas the world over. But in China, as in Europe and the Philippines, getting the people started in productive work will not only help solve the problem of food, shelter and clothing, but will also powerfully counteract this moral deterioration. The more nearly this work can be organized so that on the farm the ideal of Sun Yat-sen can be attained where "the cultivator will own his own land" or the farms can be owned and cultivated cooperatively and industrial production can be organized on a democratic basis the more this work will contribute to the upbuilding of the personalities of those involved.

An international world order under the United Nations Organization with its accompanying economic and social reconstruction, if carried out democratically and with genuine assurance of independence and self-government to all peoples as rapidly as they are ready for it, will help to prevent civil wars.

All new insights into social, economic, and political problems—which are our morals and religion in action—require revolutionary revisions of our educational system. This is either to train personnel to carry out the new reforms or else to provide a type of education for those concerned that will either help them to help themselves better or else eliminate the problem involved. Our Christian middle schools (high schools), colleges and universities need to be changed if they are not to continue to be "class institutions" bolstering China's upper, scholar class in its domination and exploitation of the common people. In China a ten-year over-emphasis on the natural sciences and technical training has tended to produce technicians—including bank accountants—who are skilled at their particular job but have little concern for the general welfare. The greatest problem before all Christian education in China is how to build and rebuild a "service motive" in its graduates. To be effective any such social philosophy must become a matter of devout conviction in-

stead of being merely an "indoctrination" that results in a facility in using the patter but has no insight or conviction.

In January I will take the first plane or boat on which I can get passage. If by plane, I will pass through Tokio, Shankhai, Nanking, and Chungking enroute to Chengtu. At the University of Nanking I will serve as Treasurer while the regular Treasurer is on a well-earned furlough, teach Sociology, and help the industrial cooperatives. In May we will move the University back to Nanking—to empty and damaged buildings.

Basil Holt to South Africa

The work amongst the white people of the Union of South Africa, a self-governing British Dominion, consists of the following seven congregations: Cape-town, at the southern extremity of the continent, Johannesburg, a thousand miles to the north, Germiston, Boksburg, Benoni, Brakpan, Springs. Most of these churches are in the area of the Witwatersrand, the greatest gold-mining area in the world. They are not large churches, and are without a trained ministry, but they have maintained a splendid witness under lay leadership for the past fifteen years. They have abundantly proved their worthiness to be helped. At least two of them have their own buildings.

The Union of South Africa (another "U.S.A.") comprises the four provinces of the Transvaal: Orange, Free State, Cape Province and Natal. According to the New Standard Encyclopedia the area is 471,917 square miles. But this vast area has a population of only little more than seven million, of whom less than two million are white people. The above churches are all of white people (of British and Dutch descent). There is also a "native," that is to say a Negro work, with headquarters at Kimberley, center of the world's diamond mining indus-

try. This was started as an "independent" missionary enterprise in 1921, and has been carried on in that way ever since.

Basil Holt was himself born and reared in South Africa, and is a citizen of that country. So is his wife, who was a schoolteacher in white schools in Capetown. They have two children, both of whom also were born in South Africa. Mr. Holt's father, the late Rev. Samuel Holt, was a Baptist missionary working with an undenominational mission, known as the South Africa General Mission. As a boy on his father's station, Mr. Holt acquired a mastery of the isi-Xosa language, spoken by the Negro races of that land. He has often preached in it. In due course, however, he was educated for the Baptist ministry, and became a minister of the white Baptist Church in Benoni, near Johannesburg. Here he first heard of the Disciples of Christ through the medium of the "Thomas Mission to South Africa," an evangelistic party sent out by the American brotherhood to preach the message of the Disciples in the main cities of South Africa. Mr. Holt, after much deliberation, decided to join the Disciples. The present Benoni Church of Christ (Disciples) is composed partly of a group who united with the Disciples at the same time as himself, and one of them serves as pastor of the congregation.

Mr. Holt then was called to the pastorate of the First Christian Church of Johannesburg, at that time by far the largest church of our people in the country. There were 195 additions in his short ministry there, when he was asked to accept the responsibility of Evangelist of the Thomas Mission in South Africa. Two of the present churches were started in campaigns conducted by him, and a third is the child of one of these two. The other four were started by his predecessor.

Early in 1930 Mr. Holt, upon the advice of American colleagues in South Africa, came to the United States. There was no proper organization to care

for South African missionary interests over here and the giving had dwindled away to almost nothing, so that the work could no longer be pushed forward. Wall Street had suffered a "crash" in late 1929, but no one knew then that this was the prelude to the world's greatest depression. Arrived on this side, Mr. Holt was advised by the brethren to undertake evangelistic work among the churches in America for a few months, until prosperity, which was "just around the corner" should return, when something could be done to assure the future of the South African work. But alas! the dark years dragged on, and long before prosperity returned, all interest in the South African work had died down over here. One by one the American preachers, who had gone out to South Africa returned, and the infant churches out there were left to carry on alone. They have shown what they are made of, and under the guidance of their elders and deacons with the preaching help of some of their fine young men, like Brethren Van Niekerk and Duvenage, have more than kept the flag flying. Boksburg and Capetown have acquired and paid for their own buildings.

Mr. Holt meanwhile was becoming widely known over here. He conducted successful evangelistic meetings all over the country, and was heard also on the platforms of many conventions. His books and articles in church papers made his name familiar to many more. *The Christian Evangelist* referred to him as "a man who knows his Gospel and preaches it in a straight and manly way"; and the *Christian Standard* said of him, "Unquestionably one of the very best preachers that has ever come to our shores." He became pastor of the important First Christian Church of Angola, Indiana for five and one-half years, until the climatic conditions proved injurious to the health of his family, when he accepted a position on the faculty of Johnson Bible College in Tennessee. In 1940 he became pastor of the First Christian Church of Maywood, on the west side of Chicago. Dean F. D. Kershner of

Butler University wrote, "Both as evangelist and as settled minister in this country and abroad, Brother Holt has achieved a position of the very first rank and has never failed to give the fullest satisfaction wherever he has rendered service. . . . He is a speaker of rare ability, a man who combines intellectual discernment with spiritual power and one who is likewise conversant with the best methods of carrying on the work of the local church.

While in this country, Mr. Holt has taken the opportunity to pursue his studies in various leading and accredited educational institutions. He has the M.A. degree from Loyola University, Chicago (with major in English), B.D. from Chicago Lutheran Theological Seminary, and is at present working on his Ph.D. at the University of Chicago. He is also a Fellow of the Royal Geographical Society of Great Britain, and a member of two Disciple Commissions—that on World Order and that on the Union of Baptists and Disciples.

Meanwhile Mr. Holt had not forgotten South Africa, nor ever ceased to hope that the way might open for him to return and resume his work in his native land, a hope which his wife fully shared. Nor had the South African brotherhood forgotten him. One of the attempts made to get him back was when Brother Duvenage, representing Benoni and Brakpan, wrote asking him to return and take charge of those two congregations. Mr. Holt was contemplating this when the outbreak of the war in Europe caused the matter to be shelved. Recently came another appeal—from Mr. Van Niekerk of Boksburg—addressed simultaneously to Mr. Holt and to The United Christian Missionary Society, asking if he would return to supply temporarily, while Mr. Van Niekerk visited the United States. Failing this, they asked if someone else could be sent.

After due deliberation between Mr. Holt and the United Society a cable was sent asking the South African brotherhood's attitude towards Mr. Holt's

return, not temporarily, but permanently, to supply at Boksburg and also to carry on a continuing ministry with the churches of South Africa generally. After apparently full consultation on their side the South Africans returned the following reply:

SOUTH AFRICAN BROTHERHOOD UNANIMOUSLY WELCOME BASIL HOLT FOR MINISTRY IN OUR CHURCHES HERE EXPLANATORY AIR MAIL LETTER FOLLOWING INCLUDING REQUEST FOR FURTHER INFORMATION REGARDING YOUR SUGGESTION. VAN NIEKERK.

These South African churches have agreed to provide a home for Brother Holt and family. Ten of the leading churches in America are being approached with the request to underwrite the enterprise for the first two years, and already very favorable replies have been received from some of them. Mr. Holt will go out in full cooperation with the organized work of the brotherhood here.

New Mexico Re-visited

By W. E. GARRISON

At the request of the editor, I submit a few reflections upon my one experience in politics, now in the rather distant past, and upon a recent event which brought it vividly and pleasantly to mind.

On November 24, 1945, the surviving members of the New Mexico Constitutional Convention of 1910, which framed the constitution under which the forty-seventh state was admitted to the Union, held a reunion in Santa Fe. They met again, with sadly depleted numbers, in the same hall of the State House in which their original sessions were held. I was a member of that convention. Having restricted my travel to the limits of urgent necessity during the war years, it seemed justifiable to make the rather long journey to attend this reunion, and the trip proved amply rewarding.

In one aspect, this was a sentimental journey back to the days of my comparative youth, and that is always pleasant. At the time of the original convention I was—like Dante when he embarked upon his still longer journey to hell, purgatory and paradise—“midway upon the road of life.” That is to say, I have had about as many years since that event as I had had before it. So my life, up to the present, can be said to balance upon that point, or perhaps even to turn upon it as a pivot. It was, in fact, quite literally a pivot, for going to that convention as a Republican delegate (by a strange combination of circumstances, after declining both Republican and Democratic nominations) cost me my job as president of the state college when New Mexico went Democratic in its first state election; and so, upon that pivot I turned to the road that brought me back to Chicago and to the occupations in which my deepest interests lay.

Of the one hundred members of the convention of thirty-five years ago, twenty-four survive. Most of these were present at the reunion, together with the widows and sons of many others, and six ex-governors. The original convention was bi-lingual. Every speech and every discussion in committee was translated, phrase by phrase, from English into Spanish or vice versa. This was not deemed necessary at the reunion. Only the oldest two among the survivors were Spanish-Americans who still knew no word of English. I had a grand time with those fine old boys (aetat. 86 and 87). They were *muy simpatico* and flattered me by understanding my Spanish and laughing at the right place in my quips, though limpingly delivered in their language, as when I argued that they had a better chance than any others of living until our fiftieth anniversary, because the intervening years would be practically nothing in comparison with the many years they already had.

It was interesting to observe how the old parti-

san animosities had faded out, and how the political issues had changed. In 1910 everybody was excited about the "initiative, referendum and recall." The attitude of men and parties toward these measures was the criterion of liberalism. These were the devices on which the Democrats relied to save the state, and by the avoidance of which the Republicans counted upon perpetuating representative government. I introduced and fought for a proposal to submit a referendum paragraph as a proposition to be voted upon separately in the election for the approval of the constitution, arguing that this would be "a referendum on the referendum." But the Republicans were afraid it would be adopted. The Democrats were afraid it wouldn't, and they were so distrustful of the popular response to the referendum as a procedure, rather than as a mere slogan, that they wanted to jam it through with the rest of the constitution whether the people would vote for it or not. So my proposal failed. I had better luck with efforts to secure secret voting at elections (by what was then called the Australian ballot), to organize the school system and to provide for the control of public institutions.

As to the initiative, referendum and recall, they do not seem as important now as they did then. The Republican majority kept them out of the constitution, and the Democrats have never tried to put them in by amendment during the many years of their control. The constitution was violently attacked, both in the campaign preceding its adoption and subsequently in the hearings before the congressional committee. But in thirty-five years there has been no important amendment and no serious effort to adopt one. It must be a pretty good constitution after all.

New Mexico has changed a great deal since I first knew it. I moved to Santa Fe in February 1906 and was scheduled to die soon after, but the latter event was postponed. My first important purchase was a horse and saddle. The saddle cost more than the

horse. Travel was largely horseback. Roads—where there were roads—were pairs of ruts worn by wagon wheels in the natural terrain. There were no automobiles. I had one of the first, a few years later, and drove it over places where I wouldn't believe now that an automobile could go. Santa Fe, with a population of 25,000 now, including families of many atomic bomb workers at Los Alamos, then had 5,000, two-thirds of whom were Spanish-Americans or "the native people." The town had not yet been discovered by artists, writers or tourists. It was naively and beautifully unaware of its own picturesqueness, and was inclined to be mildly ashamed of the native style of architecture which it now exploits so effectively. One heard more Spanish than English on the streets (and in the more remote settlements one heard little else. Senator Beveridge's scornful report, bearing upon a statehood bill, rested largely upon the fact that he counted as ignorant, illiterate or plain dumb anyone who did not know English.

It is, of course, good for the people of a nation to have a common language, but those who do not have the language of the majority are not necessarily disqualified for citizenship. This is especially true when the non-English-speaking element (a) was in its present place long before the nation was born, (b) has an old and rich culture of its own, (c) is hospitable to the ideas that are basic to the nation's life, and (d) was annexed by an act of war and not of its own free choice. New Mexico was kept out of the Union for a long time because eastern and middle western politicians, like Senator Beveridge, rated its people as "ignorant foreigners," though they were living where their fathers had lived for three hundred years. Among all the changes in New Mexico, no other has been so great as the change and improvement in the schools. Now, I am told, there are few New Mexicans under sixty who do not speak English.

But its Spanish language was not the first reason for keeping New Mexico out of the Union. The general expectation was that New Mexico and California would not be admitted together in 1850. At the time of the annexation of the vast southwestern area at the end of the war with Mexico, New Mexico had a larger, more stable, more unified and vastly older population than California, and the rest of that area had virtually no population at all. California adopted an anti-slavery constitution and was admitted, on the theory that New Mexico would go for slavery and thus maintain the balance. But New Mexico also adopted an anti-slavery constitution in 1850 and refused to budge from that position, even though the prize of statehood was dangled before its eyes as the reward if it would consent to become a pro-slavery counterpoise to California. So New Mexico remained on the national doorstep for sixty years.

I am glad that I was there in "the old days," and that my eight years included the end of the old regime and the beginning of the new, and that I could have a part, however unimportant, in the final and successful charge in the long-drawn battle for statehood. It is now thirty-two years since I moved away from the Sunshine State, but part of me has always lived there—and always will.

Treasurer's Page

By FRANK N. GARDNER

A. C. Roach, for the past nineteen years minister of our church at Richland, Iowa, and in his 80th year, is one of the few brethren who really appreciates the true poetic gift. Writes this sage of the Disciples, "Here's my dollar for ccentinuance of THE SCROLL—it's worth it—so's your way of reminding me!" Now there is a man after my own heart!

Your treasurer has become callous to such disparaging remarks as other ilk among the brethren

have cast his way since the poetic muse stirred his soul upon being elected to this robust office. A sample gleaned from many is this little gem from that stately gentleman of the "sooth," A. R. Robertson, Jr., of Pensacola, "Dear Frank: Rather than have to read another awful poetic effort, I hasten to send you a check for my Campbell Institute dues." How the spirit quickeneth!

Most of the brethren are the salt of the earth even though their poetry is strictly off the cob. However I may have to bombard De Groot's "bums" with blank verse in order to save their souls and incidentally get that \$2. Can we imagine anything more horrible? Lest such a fate befall thee, gentle reader, ask thyself if thy conscience is clear. Does the spectre of our starving printer haunt thee at night? If so—pay up! Get fiscal!

Tell it not in Gath, publish it not in the streets of Askelon, but confidentially, General Motors, Ford, Chrysler, and the doughty printers of THE SCROLL have been having certain labor-management difficulties. All of which, we regret to inform the brethren, means that the cost of printing WGRM* has upped. Thus your financial secretary is forced to cry, Help! Help!, and confidently await a rain of beautiful dues' checks.

Harold Elsam has now become a knight of the order. Not only has he arranged for full fiscality but in addition has made a gift to the cause. Henceforth we hail him as Sir Harolde!

Ben Burns, minister to the Navy, by the grace of God, Transylvania College, and the University of Chicago, has sent us the necessary cartwheels to remain in good standing and enclosed a check to pay for a year's subscription to THE SCROLL for a fellow chaplain. Are there not others among the gentle members of the Institute who will now be inspired with a like elixir of generosity and remember a friend who is still dwelling in utter darkness? What better Christmas present than THE SCROLL?

New York, New Orleans, and Kansas City

By STERLING W. BROWN, New York City

There was nothing to mark that rainy, cold November day as unusual. I had an early breakfast at our apartment on Riverside Drive, and then took the subway to the air terminal. On the way to the airport it began to rain, and I had fears of being grounded before the flight could get off the ground. But our Douglas skyliner took off at 8 o'clock, only a few minutes late.

The anticipation of seeing New York City from the air was shortlived. Through the drizzling rain I saw a part of the runway, a flash of the East River, and then we were up in the "soup." The next time I saw terra firma it was the runway of the Washington, D. C. airport.

It was monotonous in a way; this landing, taking off, sailing for an hour and then landing, taking off and sailing again. At Greenville, S. C., I remembered that my friend Thomas Inabinett was minister of the Disciple Church. During the ten-minute stop I called his home, but he was out on pastoral duties. In answer to my inquiry as to Tom's status as a minister, the southern voice said, 'Suh, he is one of the best!"

Shortly after leaving Atlanta in the middle of the afternoon, we suddenly broke out of the clouds into the sunshine. It was much nicer this way; one could see the country below, with its miniature-like fields, rivers, and highways.

From Mobile we skirted along the edge of the gulf and a few minutes later landed at New Orleans. When I walked into my room at the St. Charles Hotel, the bellboy turned on the ceiling fan. I had dinner at 6 o'clock.

The next morning I addressed the administrative staff of the New Orleans public schools on intercul-

tural education, and found them responsive to my ideas on the need for better intergroup practices. Among several other groups I addressed was the Exchange Club. Bill Viverette, minister of St. Charles Avenue Christian Church, was present. After the meeting we talked for several hours about his work and mine. I had already learned from reliable sources that he had become a trusted leader of the religious forces of the city. Here in a city of more than a half million people his is the only Disciple church. But he has capitalized on his "minority status" and succeeded in making his church effective in the religious life of the city.

My next scheduled visit was to Memphis. On the first lap of this northward flight we ran into a terrific thunder storm and were grounded for more than an hour at Jackson, Miss. When we finally got into the air we regretted it. The wind and electrical storm was terrific. Our plane bounded up and down. The passengers chewed mints and tried to hold their own! There were passengers who had come down from St. Louis and were returning with our flight to Memphis where their plane had been unable to land. Well, we made it, the first plane to land after an eight-hour "skip over." Since the delay had cost me my hotel reservation, I "slept" on a cot alongside a score of other uncomfortable but snoring fellow travelers.

The following day I flew over to St. Louis for a brief visit with L. K. Bishop, director of the St. Louis Area of the National Conference of Christians and Jews. With the aid of his associates, Virgil Border and Miss Roberta White, he has intensified the educational program of the NCCJ in churches, schools and community organizations.

It was impossible for me to leave St. Louis without getting in touch with Hampton Adams, my former pastor. This I had to do by telephone. He told me that Union Avenue Church was ready to begin its new educational plant. As Dean Slaughter once

remarked to me, "Hampton has a way with the laymen. They work for him."

A couple of days in Kansas City completed my trek westward, and I sailed back to New York on Sunday evening. But think not that the visit in Kansas City was uneventful. In addition to visiting the local NCCJ office, I preached in Community Church. I almost said "Burris Jenkins' church." That would have been true. It is his child all right, and a liberal church of the right sort. One leading layman remarked that the church was an outgrowth of the Campbell Institute! In any case, I had a first-hand opportunity to learn that it is a real church, free from impediments of theological excess baggage, but devoted and loyal to the teachings of Jesus.

Yes, it gave me a shock when I walked into the building! It is in a very real sense the "Church of the Future," as Frank Lloyd Wright called it. But the strength of character reflected by the members of this church family is of more worth than traditional architecture! It is a free pulpit, one worthy of our best liberal tradition. They say it is not a Disciple church. I think it is more Disciple than many of our churches! They say Burris Jenkins has gone. Don't you believe it. He lives in thousands of hearts and lives. And the spirit of Jesus has been made more manifest in that community. It is not only the "church of the future," it is a church with a future!

The Open Way to Unity

.. *By W. F. BRUCE, Oklahoma City*

The common element which must necessarily predominate in any workable plan for Christian unity can hardly derive from any other source than the New Testament. No doubt that source for the chief sanction of its distinctive purpose would be claimed by every one of the more than two hundred groups professing to be Christian. This common source

would also make likely enough similarity of teaching for a common element.

The claim itself is evidence of a common acceptance of the New Testament as more than human authority. If the Bible is no more than a product of the desire to express a religious experience of men in their search for God then it is only one of a class of literature through the centuries of which some much later utterances would be presumably more significant for our day. The Bible is a progressive record of religious experience but it is creative of that experience even more than a creation of it. The New Testament *does* have many a precedent for Christian behavior, but it is more than precedent. The Book is quite subject to the interpretative genius of man, but only so far as he can make use of its teaching and not so far as to determine its validity as a norm for conduct. Unless the Bible is in a unique sense a revelation of something in the way of moral principle and ethical sanction that man would otherwise not have had then we might as well be trying to build a Confucian or Zoroastrian, a Platonic or Aristotelian, a Newtonian or Darwinian civilization, as a Christian.

This Book is not a matter only of a document containing sayings and incidents of a notable Teacher and an ethical content that is a mere code of moral maxims and precedents. It is true that circumstances, such as the stickling of the Jews for even the iota and little horns of their sacred text which passed over to some extent into an early Christian attitude toward certain of *their* writings, have favored the preservation of the original text. So, as Kenyon says concerning the perennially interesting subject of textual criticism, "The foundations now stand fast on a firm basis of ascertained historical fact, and on which the superstructure of religion may be built with full hope and confidence that it rests on an authentic text." God has had a providential hand in its transmission as well as

an inspirational spirit in its origin to give us a reliable memorandum of His will concerning man authoritative enough to serve as a norm for Christian procedure.

And yet the variation in presentation by the four evangelists of sayings and incidents in the life of Jesus, and the free or adapted use such as New Testament writers make of Old Testament quotations, go to show that verbal exactness is not the principal concern. We may never get into our treasured possession the exact words that came from the lips and pens of those early teachers. And the interpretation even more than the transmission of these words is subject to the limited faculties of man.

But even at that, with all of our differences and disputes about meanings, we will come much nearer to unity by making this commonly accepted criterion, rather than interpretative or creedal attempts to clarify its meaning, the subject of our discussion. At least we will be drawn toward a central attraction for our interest and headed toward a common objective of our endeavor. What men are after is the Light that glimmers through these words and the Life that throbs over these pages. That Light and Life, in the Person of Jesus, has the only chance of overwhelming our petty partyisms, if we will but let their healing influence to our ailments.

God has hazarded His truth amidst the short-sighted judgments of men. We ought to go as far as He does, and not by insisting on our interpretations to that extent close the Book to those who implicitly accept our interpretation, and close the mind of whoever is swayed by our persuasive arguments, and close the door on some who cannot see it our way. We must leave the Book open as He left it for all who are earnestly seeking truth; and the mind open as it is intended to be to any new light that may fall upon the pages of the Book; and the door open, as it was left by "the one opening and no one shall close, and closing and no one opens," to every one who is

knocking for entrance into His kingdom. An open Book, an open mind, and an open door ought to bring Christians fairly close together in their mission of carrying truth and righteousness to a sorely perplexed and sadly sinning world.

State Universities and Religion

By PAUL WASSENICH, Chicago

The demand for unity cries out for attention by higher education. Let us now point out that higher education in America is increasingly becoming a state affair. It is very interesting to study the enrollment trends of higher education. The following facts were garnered from the Yearbook of Higher Education for 1939-40 and from *The State University in America* by Norman Foerster.

In 1870 there were 60,000 students in colleges. In 1940 there were 1,500,000. Whereas the population has trebled in this period college enrollment has increased 2500%. Following are the total populations of the state universities or publicly supported institutions of higher education for the years listed:

1875—2,340; 1903—41,369; 1928—183,805; 1940—797,910. One-half of the persons attending all American institutions of higher education are now in state or publicly supported institutions, whereas forty years ago only ten per cent of them were. In the East the private schools still enroll more students than the state schools, but in the Middlewest, Southwest and far West the state schools were founded in time to receive the benefit of the rapid increase in enrollments and were able to out-compete the private schools. I think this is a factor of considerable importance and I now want to deal with it in relation to the problems of value, religion and general education.

In addition to the increased enrollment noted above the state is being suggested as the accrediting agency for colleges and universities. The state is in

the ascendancy. Alexander Meiklejohn quotes H. M. Tomlinson in *All Our Yesterdays*.

"My Church is down," I hear him saying. "My God had been deposed again. There is another god now, the State, the State Almighty. I tell you that god will be worse than Moloch. You had better keep that in mind. It has no vision; it has only expediency. It has no morality, only power. And it will have no arts, for it will punish the free spirit with death. It will allow no freedom, only uniformity. Its altar will be a ballot-box, and that will be a lie. Right before us is its pillar of fire. It has a heart of gun metal and its belly is full of wheels. You will have to face the brute, you will have to face it. It is nothing but your worst, nothing but the worst of us, lifted up. The children are being fed to it."

Must the state necessarily be evil? Must it be content as R. M. McIver says in *Community*, with the role of "hindering hindrances to social welfare?" Is it not possible for the state, under democracy, to play a more positive role, or at least be the medium through which a free people play a more positive role?

Part of our present chaos derives from the fact that in Europe Church and State were so closely allied that State schools contained departments of theology. Early America did not entirely break with the European tradition. The College of William and Mary, Harvard and Yale Universities had large representations on their boards appointed by the governors or legislatures of their respective states. When the Republic was founded they were able to keep state universities out of their states for some years by working closely with the interests of the state. (Tewkesbury, *The Founding of American Colleges and Universities before the Civil War*, pp. 142-145). The critical Dartmouth College case which was in the courts from 1816 to 1819 (Tewkesbury, pp. 149-52) was an influential decision not only for American education, but for American busi-

ness. Under the influence of Thomas Jefferson's spirit and the attitude of the legislators of New Hampshire the college was taken over by the legislature. Its charter was revoked and the state set up its own university. Dartmouth had been a Congregational school. The college corporation appealed to the New Hampshire Supreme Court. This court supported the legislature. The case was appealed to the U. S. Supreme Court. Daniel Webster pled the case of the school. Justice Marshall handed down the famous decision which reversed the New Hampshire court's decision and rendered corporations free from interference by the legislature.

This decision put power into the hands of the churches which, in a democracy, should be in the hands of the community and state. Education is not propaganda. It is free inquiry. By thus strengthening the hands of the churches it insured the fragmentation of American life. For Protestantism was already beginning to be sectarian and divisive in America. It enabled a minority opinion represented in a denomination to dominate a local community where its college is located by bringing its nationwide strength to bear on that community. Ultimate power in higher education should rest in the hands of the community as it does in secondary education.

This difficulty stems from the fact mentioned before that in early America the Federal State tacitly accepted the European conception that the Church knew via revelation what the ultimate values were. Now, since the rise of science and kindred developments in ethics and philosophy, the Church (due to this development and its own inner division) is no longer able to get agreement in the community at large as to what the fundamental values are. These must now be allowed to be stated by the community, subject only in certain practical matters to standardization by either voluntary associations of educators or a National Department of Education which

is held rather directly responsible to the people. The process is already at work. Those denominational schools which are succeeding are doing so by following the lead of the State schools (and a few significant private universities and colleges) and by minimizing their denominational attachments.

I am not suggesting that denominational schools be outlawed, or that the state follow the drastic policy of Jefferson and the New Hampshire legislators. I am certainly not suggesting that the private schools be outlawed. I am suggesting that education has now become quite free. It is almost completely released from the bondage of the Church. The only policy that is consistent with the freedom of a democracy is that of standardization of curriculum and state competition for student enrollment. The enrollment trends given above indicate that the state is already outdistancing denominational schools. The money poured into state education by state and national governments makes it a difficult up-hill fight for private and denominational schools.

I must hasten to add before you interrupt to object that the state, like denominations, is subject to partial and divided views of value; that state universities have been among the worst offenders in violating free thought, instruction and administration. But it is also true that these denominational colleges are subject to yet more dangerous control than the state universities, because the Boards of Trustees not only consist of wealthy men with vested interests in the *status quo* as is the case with the Regents of State Universities, but they are not subject to the amount of popular control that the Regents are. They often make decisions which cause their Alma Mater to support the *status quo* economically by throwing up the smoke-screen of theological heresy. In other words, they have all the weapons for misdirection of control that the Regents have, plus one important additional one. The fact that many Church schools are still opposing the

theory of evolution or minimizing it is *apropos*, also.

There is danger when the state or community controls education. But it is no worse than the danger in the Church control of education. The danger involved in state control is that kind of danger which always exists in a democracy. It is dynamic danger. The whole community or state has the ultimate decision. And theoretically the ideas available for deciding the issue are as wide as truth itself and not narrowed by a particular denominational brand of a Christian brand of knowledge. This will be more obviously true as the people become more world-minded. There is an advantage of the Church in that it claims a world-wide "field" and, through missions and such organizations as the World Council of Churches, accomplishes it to some extent, but it is a world-view fragmented by denominationalism. It is not adequate. Neither is the state's view adequate. Both must give way to our religious and philosophical ideal and our scientific evidence of the Brotherhood of all men.

Denominational schools can sometimes bring a prophetic note to a provincial community. Denominational schools can teach Brotherhood in the State of Mississippi in a way that state and community schools cannot. It might be argued, therefore, that they are of superior value and utility educationally. There are a few prominent examples of this truth, but I think the evidence points strongly to their inadequacy, as a rule.

There is a role which Christianity can play through its Churches in this connection. The Churches and the Student Christian Movement can and do work with students in their leisure time at the State Universities and Colleges. My own schooling included residence at both a denominational school and a State University. Actually the prophetic note in matters of Christian behavior in social and economic problem areas was more dynamic and compelling at the State University.

The growth of state universities and extra-curricular work of the Churches with the students would have, I believe, another salutary effect. It would, in the light of the growing recognition of the importance of study of the Great Writings and the problem of value as a unifying factor, make it possible to teach the basic writings of Christianity and other religions as a part of the curriculum of the State Universities. This would not only contribute to the general knowledge available to all students of higher education and thus provide them with a better basis content of knowledge through which to understand the reality of Creativity as the basic value uniting all mankind, but it would actually better the position of the churches. Various tests have demonstrated the abysmal ignorance of the average undergraduate about religious history. Few students at Vassar understood the meaning of the phrase "the patience of Job," had never heard of Job and pronounced it job.

Whether the Bible be considered literal truth or myth it still has great value for interpreting experience. With the state universities making this knowledge, and I would hope knowledge of other religions too, available in the curriculum, the Church would have a much better chance to make its gospel meaningful to students. There would at least be more of a common universe of discourse.

Furthermore, I think it would have a salutary effect on the ministry. If all "educated" people knew the basic materials of Christianity and something of the strengths and weaknesses of its concepts the thinking of the ministers would have to be considerably more rigorous than at present to carry any weight with such persons.

I have three final suggestions: There should be an exchange of not only students, but ministers, craftsmen and others across racial and national lines on an unprecedented scale. This would help create conditions out of which growth of community would

take place. Flanner House in Indianapolis is an example of the possible use of common needs to create community across racial and economic lines. In this connection Kagawa has said that the Japanese will welcome only that type of missionary who wants to get his hands dirty doing the myriad humble tasks needed for the rebuilding of Japan. This creates community and he realizes it.

Secondly, Dr. Wieman has emphasized that there must be definite, organized effort to get agreement on the basic value. And there must be experiments in classes, local schools, and school systems using this basic value as a unifier for all knowledge and methods presented.

Thirdly, there must be increased emphasis on conversations among scholars and teachers across the chasms that separate the various specialized fields.

All of this would put Christian theology on the spot even worse than it now is to adapt to the great advances that science and the humanities have made, in the last century. But this must happen before theology can again state the faith in a manner adequate to incorporate the knowledge that the ordinary college graduate now has. This is basic to any resurgence of religion. Yet, dynamic religion which worships that which really is the highest value and describes it in words and other symbols which will appeal to the emotions and minds of men is absolutely necessary to the realization of that unity which we said in the beginning is the tragic need of our time.

The Editor and his wife have sent individual Christmas and New Year's Greetings to hundreds of friends every year until the list has grown so long that we have had to abandon that method. But we still send love and best wishes to all our friends who read these lines. E. S. A.

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Faith in Possibilities

Christmas sermon in the chapel of the Holy Grail
By E. S. AMES

On a Christmas card from dear friends over eighty years of age there came this week these lines written by Charles Wesley:

Faith, mighty faith, the promise sees
And looks to that alone;
Laughs at impossibilities
And cries it shall be done.

Christmas is celebrated as faith in a child, and one thing that makes this faith so appealing is that it expresses something universal in human experience. Over the cradle of every infant hovers a mother thankful in her deepest heart for the birth of her child and pondering in her mind the unspeakable possibilities that lie within his future. No matter how dark and tragic the world may be on account of war and suffering the presence of the new born child lights up the darkness with a star of hope. This fact is recorded concerning Mary and her infant Jesus but the same fact is evident at the birth of every infant son whether in a lowly manger or in a home of comfort and wealth. This universal tenderness and joy and hope in the mother heart is a revelation of a quality inherent and profoundly significant in nature herself. It is of her very life. Upon it depends her own continuance. Toward this consummation moves her most powerful drive and allurement, the drive and allurement of love. This love guards and guarantees the perpetuation of all her forms and species from the lowliest to the highest.

A little child carries forward the great stream of the world's life and therefore toward the child there is always the feeling of wonder and awe. In

any age, and among any people, the child is a harbinger of hope. He makes the world new and is the promise of possibilities for all who rejoice in his coming. It is fascinating to think of Jesus appearing in this universal role of the beloved infant cherished as the bearer of life and blessing for his family and kindred, and for the meaning every child has for the past generations of his lineage. All that lineage is extended through him and will gain enhancement by all that he achieves. The family and neighbors gathered around his cradle and gave gifts of love as they continue to do to this day in all the world. Every child is the natural center of love and of dreams too wonderful for words. This was true of Jesus and the significance of his whole life is increased and enhanced by his being the center of great dreams. He shared the common human lot of affection and adulation and thereby represents our universal humanity more adequately than he would if known beforehand to be born to greatness. The exceptional individual is significant only if he begins as others do and finds his way to honor and influence along the open road where he is able to surpass the multitude. It adds more to the proper estimate of Jesus to read the nativity story of Luke's gospel as a story conceived after the event rather than as a prelude to it. To our age, at least, Jesus becomes more appealing when viewed as one born like other human beings and achieving great stature and wisdom in the familiar ways of struggle and reflection. The glory that is thrown around his birth is brighter if it is seen as something conceived by those who felt the power of his completed life and later made it into a radiant light around his infant head.

Christmas is not only this joy in the birth of new life in the world; it is also the radiation of the child-spirit into our adult lives too often cloyed by routine habits and a consequent blindness to the varied color and freshness of the world as children

see it. The eagerness of children in their enjoyment of the familiar things about them is inspiring, the animals, birds and flowers, the trees, the rain and the lake, and the stars at night. How untiringly they play on the beach digging wells, making castles, cities, hills and rivers, and seeing them all with the activities of the people and events created by their ceaseless imaginations. For a grown person to sit beside these creations and enter into them as the children do, and better still to lend a hand without dictating how things should be done, is to be transported a little way at least into that charming, magic world of the fluid play of a child's delight.

It is not difficult for the tourist who visits the village of Nazareth in the harvest season to realize something of the impressions Jesus must have received as a boy from the lovely hills and valleys that surround the town. There, in profusion over the hillsides are the flowers and the lilies of the field, so divinely clothed, though to live only for a day; and the sparrows sold two for a farthing, yet objects of God's care. Those scenes came back to him in after years to give him confidence and trust which he shared with his disciples when he and they needed assurance and confidence against threats of violence and death. There he saw the sower going forth to sow seed, knowing that some would fall on stony places, some on hard beaten paths, but some on good, rich soil. He kept his childhood trust and saw in that trust of childhood a supreme qualification for fitness to enter the kingdom of heaven. The celebration of Christmas may help to keep alive in the midst of a sordid, calculating world, faith in the value and importance for all of us of this trust in life. It is an interesting fact that many millions of people come to this Christmas time needing keenly to renew this childhood trust in life. We may renew it sometimes by recalling the beauty of the fields and the confident life of little sparrows

on the city streets, but we may also feel it when we meet men returning from the scenes of war over seas. They have traveled close to death by land and sea and air, and they have come home at Christmas time. Many of them will find themselves refreshed by being able after all that they have seen to enter into the child's simple trust in life.

I have spoken of Christmas as celebrating the birth of a child, and I have spoken of it as a celebration of the child's flesh, eager, and trustful acceptance of life. These are indications of the Christmas faith in possibilities. The birth of a child introduces a new focus and fountain of life. No two lives are the same. And every new life has an impulsion, undisciplined at first, to adventure toward untried ways of life. I would like to think now of Christmas as suggesting a mature and deliberate faith in the possibilities of life itself.

When he was grown to manhood, Jesus retained the freshness of a vital faith in new and greater possibilities for mankind, and he infused that faith into many of his followers. He said to them, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, remove hence to yonder place, and it shall remove, and nothing shall be impossible unto you." That buoyant faith enabled Christianity to remake the world. Spreading through the hearts of slaves, peasants, and the dispossessed it reached the Roman Emperor and made over the empire. The world had grown old and hopeless. The ancient civilizations had experienced a "failure of nerve" and lost their zest for living. The audacity of this Galilean peasant from the quiet hills of Nazareth roused flickering flames amidst the ruins of the ancient cities, and in the barracks of the Roman legions, and these flames warmed the souls of millions with new faith in the possibilities of life now and forevermore. The paradox of it all is expressed in G. K. Chesterton's poem

The House of Christmas:

There fared a mother driven forth
Out of an inn to roam;
In the place where she was homeless
All men are at home.
The crazy stable close at hand
With shaking timber and shifting sand,
Grew a stronger thing to abide and stand
Than the square stones of Rome.

It is common in our day to meet pessimistic and cynical people who call themselves "realists." Strange to say, these people sometimes claim to have the sanest and surest religion. They do not have faith in the normal possibilities of life, and therefore they lack the audacious faith of Jesus and his gallant followers. They are like the tired old preacher in the book of Ecclesiastes who begins his wailings: "Vanity of vanities; all is vanity. The futility of life is like the wind which whirleth about continually now from the north, now from the south. All the rivers run into the sea; yet the sea is not full. The thing that hath been, it is that which shall be, and that which is done is that which shall be done; and there is no new thing under the sun."

In contrast to this spirit of pessimism and futility in so much of the Old Testament is the optimistic faith of Jesus in endless possibilities of life. The best of his disciples caught that spirit and believed that a new heaven and a new earth were possible, that all things could be made new. But for the accomplishment of these great changes something more than fiery devotion was needed. Prayers were not enough, Jesus warned.

Neither long prayers nor repetitious prayers would avail, and the best of prayers needed the support of consistent action and they needed the quality of reasonableness. The Apostle Paul must have thought he was in harmony with Jesus when he said he would rather speak five words with his under-

standing in his prayers or sermons than ten thousand words in either prayers or sermons without understanding or reasonableness. Devotion is not enough to achieve the fulfillment of the endless and marvelous possibilities of life. We must also be wise, wise as a serpent, but harmless as a dove. Wisdom is justified, that is, proved good, by her children, her fruits. Wisdom is more than knowledge. It is the "know how." It is a sad fact that there is much confusion among many well educated people as to this difference between knowledge and wisdom. Wisdom is knowledge put to work successfully. There certainly cannot be wisdom without knowledge but there is a vast amount of knowledge without wisdom. The wise man is prudent. The man with unapplied knowledge is a fool, according to the Bible and according to common sense. He lives in an ivory tower, we say. A tower may be useful for the quiet consideration of practical problems in the light of the encyclopedias, books, and recorded memories which the tower contains, but wisdom is found when the problems and the theories are brought down to earth and put into operation under critical examination. There ought to be a convenient elevator in the tower so that both the theoretical man and the practical man could go up and down very often. Sincere and earnest religious people who are often called "activists" seem to avoid the tower of established knowledge. They are in a hurry to rush out and save the world. On the other hand the people who live in the tower make it a point never to be hurried into action. They are very deliberate and may appear quite comfortable living as they do above the ground level where the struggle and tensions exist. But their knowledge and thought lack the fertilizing influence of the soil and the air and the wind of the out-of-doors. It is unfortunate that religion and science are so much separated as they are today. Both are needed to realize the possibilities of human existence on this earth. Their

close cooperation is one of the possibilities whose realization would open the way to a marvelous future. There are signs even now of a better rapport. Religion has come a long way in fifty years toward the acceptance of the scientific method and outlook. Higher criticism and evolution are scientific achievements which all reputable seminaries accept. In the same period science has moved into closer sympathy with the social gospel which is concerned with serving the cause of human welfare. Many institutions would object to being classified as either wholly religious or wholly scientific. Denominational colleges, for example, wish to be thought to belong to both categories. Again, what is to be said of a modern hospital? Is it a scientific or a religious institution, for example, the Presbyterian or the St. Luke's Hospital in Chicago?

Sometimes I fear that the best of the great theological seminaries are too much concerned with a one-sided religion, that is, with religion as it has been in the past and with religions too much separated from the facts of life and the spirit of modern science. It is of the very nature of science to be forward-looking, exploratory, and venturesome in the direction of new knowledge. Science is set for new discoveries, for new facts, new hypotheses, new insight into the nature of things and of life itself. It is less under the authority of the past and it is less fearful that its inquiries may disturb some ancient good. Science is more ready to be tested by its fruits and to let its wisdom be justified by its children. Religion still proclaims its faith in the undeveloped possibilities of the life of man and of the world but it does not yet venture enough into experimental methods in trying out new forms of church organization, of discarding cumbersome theologies descended from medieval Christianity and imbued with monarchial survivals. Our newer form of a democratic society has not yet been adequately adopted in ecclesiastical institutions. In most

churches it is still required that we believe and accept the form if not the substance of traditional doctrines and practices. There remains too much of the old distrust of human nature, too much emphasis upon the inherent sinfulness of man and consequently too much reliance upon mysterious and supernatural conversion.

I have great hopes that the men of the Disciples Divinity House will realize the freedom they have through the heritage of the faith of their fathers and through the opportunities of living in the free atmosphere of a great modern university. The Dean of the Federated Theological Faculty of the University of Chicago, as he was retiring from that office to become President of the University spoke of his desire to have the doors of the Federated Theological Faculty swing open toward all departments of the University and to have those doors also swing open from the University into the theological schools. If that could really be accomplished so that the students would actually go in and out into the temper and thought of both institutions, it would make for a more vital ministry for the churches the students will serve. This new Federated Theological Faculty is one of the most notable signs of a new age, and we Disciples are indeed fortunate to have a real part in building it and sharing in its life. There is no intentional limitation of our freedom to inquire and experiment and practice in religious and scientific fields. The fault is not in our circumstances but in ourselves if we are too much subject to timidity and servility to old ideas and standards.

I deeply believe that we are entering upon a new age of faith and of faith in the possibilities which Christmas symbolizes. Men are hungry for a religion that tallies with life as they know it, yet is able to carry them beyond the commonplace of the unilluminated work-a-day world. Science thrills them with the miracles it has wrought in the last

fifty years. They would like to see the fulfillment of that startling word of Jesus when he said, "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do." If we can extend the Christmas spirit in our own hearts and to the peoples of the world we may really see peace among men and the unmeasured good that would come with that peace.

Faith, mighty faith, the promise sees
And looks to that alone;
Laughs at impossibilities
And cries it shall be done.

Fateful Correlations

W. BARNETT BLAKEMORE, *Chicago, Illinois*

During a recent period of researching I came across a series of statistics which first aroused my resentment, then led to some humility, and finally suggested something that could be done about it.

These statistics dealt with the intellectual achievement of people in various religious bodies. In particular, two of the studies dealt with the relationships between denominational affiliations and the scholarly abilities of college and university youth. The results are enough to catch any Disciple of Christ up short from whatever complacency he has regarding what we have done in the educational field.

Off hand, any one would hope and expect that as far as scholarly achievement is concerned denominational affiliation should make no difference. But these studies prove the opposite. When the intellectual achievements of university and college students are set over against denominational affiliation, instead of the random scattering which might be expected, a definite correlation is revealed. In general terms, the college age Disciples of Christ are well down the line. In each of several tests that have

been made, our young people show up well below the average.¹

The implication of these studies is that if a young person comes from a Disciple home and church background, he stands far less chance of academic success than if he were to come from one of a number of other denominational backgrounds. This does not mean that some exceptionally bright young people do not emerge in our group. It does mean that in general, there is something wrong with us which has, to date, doomed the majority of our youth to a rather mediocre showing in higher education. At this level they drop by the wayside too rapidly, and too few of them are able to gain the advantages for success in later life which the colleges and universities afford. This is a condition which, it would seem, warrants the concern of our whole brotherhood.

The greatest enlightenment upon this situation comes by comparing the above studies with those which indicate the educational level of the ministry in the various denominations. When this is done, the following fact is revealed. The ranking by denominations of the scholarly achievements of students tallies almost exactly with the ranking by denominations of the educational level of the ministry. The same denominations which have a well educated ministry have a student body capable of making a higher average academic record. As the educational level of the ministry falls off, the scholarly achievement of the student also falls off.

It is impossible to argue of course that the minister is alone and directly responsible for the academic success of the young people who have been in his church. But it is obvious that there is an indirect

¹Pratt, K. C. "Differential selection of intelligence according to denominational preference of college freshmen." *Journal of Social Psychology*. Vol. 8 (1937), pp. 301-310.

Rummell, H. S. "Scholastic ranking of religious groups" *School and Society*. Vol. 40 (1934), pp. 286-288.

Fry, C. L. "The religious affiliation of American leaders." *Scientific Monthly*. Vol. 36 (1933), pp. 241-249.

relationship which no doubt includes the home as well as church and school. Is it not clear, that where the homes of a congregation are spiritually and culturally inspired by an adequately prepared ministry, the good results show up in the next generation?

In this generation we have too much supposed that because the local minister is no longer an expert and authority in all fields, he has no cultural authority and influence at all. Yet the truth of the matter is that the minister is the one educator with whom the adult members of the congregation are constantly in touch. He is the one source of an adult education which can effectively mould the homes of his congregation to the advantage of the children. The correlations which have been mentioned indicate that the minister can be a source of real elevation to his group if he has been adequately educated himself for such a task.

The minister is still the most important moulding influence in his community in those areas which we vaguely call taste, style, or culture. If the cultural resources to which the minister turns, and which he transmits to his people, are deep and significant, his people will be definitely, though perhaps insensibly, turned toward the most substantial and the best. If his own diction and speech, both in the pulpit and out of it, show a concern for cultivation, refinement, clarity and precision, his hearers will gain a sense that these things, after all, are important.

This is not to deny that the preacher must make his contact with the people at their own level. But he has no right to leave them there. Making contact is one thing. What is accomplished after the contact is made is something else. It may be necessary to take hold at the level of *The Reader's Digest*, or *Cosmopolitan*, or even the funny papers. But there ought to be a movement on toward the *Atlantic Monthly*, Robert Bridges, Shakespeare, Milton,

Dante—and, may I add, the Bible with its enormous educational potential.

It is also interesting that in the ranking by denominations of academic achievement, those denominations rank lowest in which there has been the greatest criticism of "education," and the most frequent reviling of the "professors." It is difficult to understand how a young person whose adolescent ears have been filled with sermons berating the universities as godless institutions could enter them sympathetically and without many inhibitions to receiving what they have to offer.

Another set of statistics by the way, scotches the old libel that godliness increases with education. On the contrary, studies have been done which show that students are far more liable to "lose religion" at the high school level than at the college level.² Other statistics reveal that the ratio of church membership increases proportionately with education.³ In other words, as between one group with low education and another with high education, a far greater percentage of the latter will be church members.

When all these studies are grouped together, the direction for the Disciples of Christ becomes clear. We cannot afford to get along with a second rate education of our ministry. In monetary terms, it may be cheaper at the moment, but our children are the ones who pay the bill for what proves to be an expensive, and bankrupting procedure.

If there are any of our elders who feel dismayed or disappointed about what their younger generation has been able to accomplish academically, they might review their own attitude toward education which is implied in the fact that their unified financial efforts have relegated their educational interest to 2½%.

²Van Tuyl, M. C. "Where do students "lose" religion?" *Religious Education*. Vol. 33 (1938), pp. 19-29.

³Cantril, H. "Educational and economic composition of religious groups: an analysis of poll data." *American Journal of Sociology*. Vol. 48 (1943), pp. 574-579.

The Term of State Secretaries

By WILLIAM OESCHGER, Rensselaer, Indiana

Should the Term of Office of State Secretaries be Limited? I believe it should. I believe all State Secretaries should be limited to two terms of four years each. A State Secretary should be elected for a period of four years, and should be eligible for a second term of four years. After serving his second term, however, he should not be eligible for another term. This should be fixed by constitutional amendment, where such amendment is necessary.

Let us consider the foundations of this belief. In the early days of Methodism a pastor could serve a church one year only, then he had to move to another church. In time this was changed to two years, then to three, then to four and to five and then the time limit was abolished. Now a Methodist minister can remain with a church an indefinite period of time — the length of his stay being fixed by the church and his own wishes in the matter and by the cabinet in the conference that makes the appointments.

Again, in the early days of Methodism, the district superintendents, then called "presiding elders," had no fixed term of office — they could be elected to succeed themselves in office as often as they might desire, or as often as could be managed. But that has been changed. Now a district superintendent can serve only one term of six years.

Thus we see that there has been a reversal in the time a pastor may serve a church, and in the time a district superintendent may serve as district superintendent. Why this reversal as to the time limit of pastors and of district superintendents? It is due to the difference between the work of the pastor and of the district superintendent. The former is a shepherd and is primarily engaged in spiritual work, while the latter is an overseer and is primarily engaged in administrative work.

The following are some of the reasons given me by Methodists for this change.

1. After a man has served as district superintendent for a period of six years he is in danger of getting an "official" bearing, and of "lording" it over his preaching brethren.

2. Since most of his work is administrative he is in danger of getting out of touch with the problems of the pastor.

3. Much administrative work has a tendency to make a man mechanical and metallic, bringing loss to his spiritual life.

4. Six years of administrative work will draw out the best there is in the average man. There is danger also that his spiritual life may be impoverished, and that he may become threadbare in message and methods. Whereas, a new man, a new personality may bring refreshment to pastors and to churches that the man who serves longer than six years usually does not bring.

5. An indefinite term of office would permit a man to build up an ecclesiastical-political machine around himself, and would tempt him to play favorites among the preachers, helping the men electing him to office to the best churches in the district.

6. Without a time limit the district superintendent could build up a political machine, which machine he could use to have himself re-elected to office as long as he desired. However, where a man can serve a district for one term only, the danger of building up a political machine is greatly reduced.

This development in the Methodist Church can aid us in making a study of our state secretaries in relation to our work. Where our state secretaries are elected every year and are eligible for re-election as long as they can be re-elected, there are certain results that are not for good, either for the secretaries themselves, the preachers or the work.

1. It is not good, for example, for the state secretary to have to submit to the ordeal of an election

every year to determine whether or not he is to be continued in office. If he desires to be re-elected, he will have to look after his "political fences," as the politicians say. No secretary should be compelled to go through such an ordeal every year.

2. On the other hand, if he is continued in office for many years, he is sure to be looked upon by some as one who holds the office by a skillful manipulation of district and state conventions to get the "right" men elected to the state board. Not only that—he may help to locate such preachers in the churches as will continue to keep him in office!

3. Under the annual election, with no limit to the number of times a man may be re-elected to the office of state secretary, the only way he can be eliminated is for those opposed to him to organize a fight against him — which fight may last for years. If the secretary is skillful enough politician he may be able to continue himself in office for many years. But, where the tenure of office is limited by constitutional provision, such fights are all but eliminated. Those opposed to him know that he will not always be able to continue himself in office, but that his term is limited by the constitution and that there will be a change at a fixed time.

4. The state secretary, also, at the end of his term of office, will not feel that he has been voted out of office, but that he has ended his period of service according to the constitutional provision. Two of the best secretaries known to the writer were ruthlessly voted out of office with scarcely any notice of such contemplated action. Such secretaries cannot go out of office but as heart-broken men. But where they close their work by constitutional provision there can be no such feeling. Only once will they be compelled to face an election or rejection; that is, at the end of the first four year term. And then all of the preachers and churches will know that an election is to be held, and all can weigh carefully whether to re-elect or to reject. In any

case, it will not be something done under cover.

5. Another point is that preachers who feel that the secretary is against them in the matter of securing a church will know that in time there will be a change in the secretaryship. When such change is made these preachers can look for a new deal. In this matter of a state secretary getting preachers that he likes into the state, and getting those that he doesn't like out of the state, it should be noted that his power is far greater than that of any district superintendent in the Methodist Church. Every preacher in the Methodist Church must be given a "charge." Before a man in "good standing" in the Methodist Church can be removed from one church, he must be given another church. Our men can be driven out of the ministry by state secretaries. Our state secretaries can, in a way, "lord" it over some of the preachers.

6. Again, rotation in the office of state secretary will permit liberals and conservatives to secure a secretary that will give fair consideration to both liberals and conservatives. And, we had as well face it, as long as we are a free people and do our own thinking, we always will have liberals and conservatives in our ministry and in the laity.

7. Another point in favor of rotation in the office of the state secretary is that it will tend to divorce the office from the person that holds it. We have preachers in our Brotherhood who, because of a feeling against the state secretary, transfer that feeling to the cause that the secretary represents. Rotation in office would help to eliminate such an unfortunate situation.

8. Change of secretaries at regular stated times would result in the enrichment of our work. The average man who serves in an administrative capacity as much as does a state secretary may become stereotyped in his methods and impoverished in his spiritual life. Also, after too long a tenure of office, he may cease to be in sympathy with the daily

problems of the pastor in the local church. This was one reason that caused the Methodist Church to limit the term of the district superintendent.

9. Limiting the term of office of state secretaries would give other men in the state an opportunity to serve as secretaries also. In time the state would thus have an honored roll of ex-state secretaries. These men would not feel that they had been voted out, set aside, but that they were among the highly esteemed men in the state. They could be used on advisory committees and serve in many other capacities in the state work. At no time would a state secretary need to feel that one of these ex-secretaries might seek to take his place. The constitutional provision would guard against that. This would make for harmony in the state work.

In conclusion, I would say that pastorates should be made longer, and that administrative positions be not too long. In this we can learn from the Methodist Church. The course of its action was due to the compulsion of many years of experience. We are a democratic people and must never do anything that will curtail the full opportunity of our people to express themselves as to the means and methods we should use in doing the Lord's work, both as to its individual and its corporate types.

Brotherhood — Our Unfinished Task

*By EDWIN A. ELLIOTT, Regional Director
National Labor Relations Board
Fort Worth, Texas*

Seventy-five years ago (1870) my father at the age of 16 trekked from Cumberland County Kentucky, with his parents and seven other families in a wagon drawn by horses and oxen to settle along Elm Creek at old Troy in Bell County, Texas. It had

required 40 days for the trip. The country was new, rich in soil, and sparsely settled, and game was in abundance. The first house was built of logs. The nearest railroad was 40 miles away. They had brought with them the shoe last and awl, the cotton cards, the sewing machine, the quilting frame. They made their clothes, tanned hides, repaired their harnesses, raised their food, and lived rather much to themselves.

My ancestral family was a symbol of an era. They had escaped from the worn tobacco lands of an old state to the fresh land of a new one of the Southwest to find increasing self-sufficiency.

It mattered only that the sun shone at the right time and that the rains came when needed and stopped when they ought, in order that the cotton, corn and gardens might thrive. What happened in Mexico, Manchester, Cairo, North Africa, Berlin, Tokyo, or even in the villages of Dallas, Houston, or Fort Worth, in their day, meant nothing.

It came, however, to matter what happened in Manchester, Cairo, and Berlin, for the grandsons of these eight Bell County families of 1870 fought in the World War, and their great-grandsons have learned that what happens in Tokyo is important, for they served in the far-flung fronts of World War II, and no continent and no civilized village is untouched by it.

Something went wrong!

Our ancestors strove for self-sufficiency — we, their grandsons and great-grandsons, inherited, however, *interdependence*. The *village* was their horizon. The *world* is ours.

We have come to the era of a World community, but the outlook of the village mentality thwarts our vision.

When we did look upon the World, we looked upon it as the white man's world, the area for the expression of his talents, a zone for *his* exploitations and maraudings. Old minds with old purposes have too

long determined our course of action, but old minds cannot build a new world of Brotherhood.

The ox-cart concept of white supremacy cannot offer the hope of survival for mankind in a world of the airplane; and such a concept makes the good-life and Brotherhood impossible. The blacks, the tans, the browns, and the yellows are two-thirds of the world's peoples. These two-thirds are not to be dominated by the one-third white, and should not be. For all to have life in a new era of understanding, tolerance, and co-operation must displace the exploitation and marauding and the false concept of white supremacy.

How much we do need to know our fellow men of other races and of other faiths?

Racial and religious bigotry cannot survive the white-light of scientific facts. Intolerance cannot survive a sincere belief in democracy.

An understanding and an appreciation of those with whom we differ is the ideal of religion and the aim of democracy.

Brotherhood is our unfinished task!

The Religious Basis

The Christian leaders at the Malvern Conference concluded that, "God himself is the sovereign of all human life; all men are his children and ought to be brothers of one another." Let us begin the making of a new world with this as our premise of thought. Herein lies truth; we can live by it; herein is a new worth of individual living, a new dignity, a new reward for labor, a new mutuality among the races, a new stability for the state — lasting peace!

The common element of faith among believing men should be that God is that Universal Power concerned for the well-being of all men of all races and working in the interest of social order and individual decency in the world. This element is fundamental to any religious basis of world order. The dependence of *all men* upon this power for life

is the religious basis for the interdependence of *all men* upon one another. Hence all that makes for inclusiveness and mutuality makes for peace and well-being in our World.

The Community

“The building of a just and peaceful world involves the building of national and local communities on the basis of justice, freedom and co-operation for the common good.”¹ Here is a call for integrity in community living. If I am to reach the goal of Brotherhood, am I to say to my neighbor of another color, “You must stay in your place,” when that place may be one of squalor, one of political disfranchisement, a “place” without educational opportunity to the full for his children or lacking in work opportunity for full use of his talent or skill? Or am I to endeavor to keep him in a “place” which denies to him and to his community the full participation in the life of that community? Am I, if I want Brotherhood, to say to my Jewish neighbor, “You are clannish,” when I and others of my race have made him so, if he is? Am I, if I want Brotherhood, to say with suspicion to my Catholic neighbor, “Your hierarchy has a plan?” Or am I to say to all my neighbors in my community, “Come, let us reason together?” As a white, Gentile, and Protestant, I must respect, be considerate of, and tolerant of my Negro, Jewish, Catholic neighbors if I want Brotherhood. Likewise, the Negro, the Jew, the Catholic, if *he* wants Brotherhood, must be considerate and tolerant of me. Let us participate fully together in equality in the whole of our community life, each of us secure in the goodwill we hold for the other. This is understanding; this is democracy, this is Brotherhood at the grass roots of the local community.

One of the most serious points of tension presently in our state and national life is the race issue. This tension need not be so, but it may grow even

¹Paul Hutchinson, *From Victory to Peace* (1943), p. 176.

more serious in this post-war era unless right-thinking persons set in motion *now* an attitude of reasonableness and an effort at understanding.

As a native Texan and with a wholly Southern background, I have had to change in recent years my whole thinking on the racial issue.

I have come to the conclusion that the four freedoms are full rights of every man, regardless of his religion, party, and/or his racial or national origin, and that what we do to or for the minority groups of our nation in this post-war era will test in no small measure the sincerity of our claim implied in the Atlantic Charter that no race or peoples of the world shall be excluded from a share in the victory of democracy.

Economic and social justice, once established in industry, will pervade the whole of our community life; hence the responsibility of labor and management is both serious and far-reaching. Not only do we want full employment for all our people without reference to race, religion, political creed, or national origin. We must want and work for the *full life* for all our people.

If we are to attain democracy and brotherhood in our world, there must be a will to unity as between management and labor, and a will on the part of the public to understand intelligently the problems of each.

The continued recognition of labor's right of self-organization and the perpetuation of the common-sense procedure of collective bargaining are essentials in the preservation of and extension of democracy in the United States.

The United Nations Organization is the blueprint of a world organization from which world brotherhood may and can emerge. Only the integrity and morality of the subscribing nations can make it a reality. Men of good-will of all peoples and all nations may help, if only the will is to understand one another. God has made of us a great brother-

hood. When shall we have the grace to be brotherly?

To do the unfinished task of Brotherhood requires much growth and much understanding, tolerance, and devotion.

Micah of the prophets (Micah 6:8) states our obligation thus:

"And what doth Jehovah require of thee,
but to do justly, and to love kindness, and to
walk humbly with thy God."

Religious Emphasis Week

By RAYMOND MORGAN, Lynchburg College

A year ago, just after the conclusion of a successful observance of Religious Emphasis Week on the Lynchburg College campus, Dean Orville Wake casually remarked, "I wonder if it wouldn't be a good idea to invite a number of seminary students as our speakers next year." The idea was quickly taken up by the committee whose job it was to evaluate the experience through which we had just passed and to make suggestions for the following year.

It was decided that we would contact four seminaries in different parts of the country and get the reactions of their presidents or deans to our idea. Enthusiastic responses came promptly. Dean E. S. Ames of the Disciples Divinity House, Dean L. A. Weigle of Yale Divinity School, President M. E. Sadler of Texas Christian University, and President S. J. Corey of the College of the Bible were equally encouraging in endorsing the idea of a new kind of Religious Emphasis Week.

Early this fall the selection of a student representative was made in each of the cooperating institutions. Carl Burkhardt from Yale, B. F. Lewis from the College of the Bible, James A. Farrar from T.C.U., and Williams Reese from the Disciples House

made an excellent group of leaders because they supplemented one another in such a fine way.

The student committee on the campus, under the leadership of George A. Williams, Jr., a senior ministerial student from Enid, Oklahoma, prepared a program of discussions, seminars, and worship experiences. Everything that could be left until after the arrival of the speakers was left until then in order to give a sense of reality to all that was done. The committee adopted as the theme for the week, "Making Religion Practical." The seminars were organized around four areas in which the students felt religion should be made to work; the church, the home, race relations, and philosophy of life.

In the opinion of this year's evaluation committee, the high-light of the week was the Thursday morning service. Each of the visitors was asked to come prepared to give a talk in that service, though only one talk was to be given. Each visitor was also asked to bring along worship materials. After they arrived a service was worked out in which Bill Reese read a significant passage from Otto's *Human Enterprise*, B. F. Lewis contributed a beautiful litany of remembrance, Jimmie Farrar spoke convincingly on the topic, "For the Facing of This Hour," and Carl Burkhardt sang the 24th Psalm. By common consent, our students voted this the most significant chapel service so far this year.

Through this new kind of Religious Emphasis Week our students have gained a new appreciation of the vitality of our Christian faith, a first hand contact with students in four leading seminaries, an increased respect for the intellectual requirements of religious leadership in our day, and a renewed determination to make religion practical on our campus and in the communities in which they live.

This is the fiftieth year of the Campbell Institute. There should be celebrations all over the world!

Repentance

By W.M. F. CLARKE, Duluth, Minn.

The recent exhortation to repentance by the editor of the Christian Standard, as reported in the November SCROLL, is an encouraging sign of the times. The lack of regret for wrong-doing among professed Christians, as charged by the editor, is not a trifling matter, and the editor does well to inveigh against it. Having seen only the quotation in the SCROLL the present writer does not know whether or not the editor set forth in his article the cause of the reprehensible indifference to wrong doing of which he complains.

So far as Disciples are concerned a cause for this indifference can be found in their doctrine of forgiveness. Disciples have been taught that all their past sins are blotted out through their acceptance of immersion in water. Subsequent sins, they are taught, are blotted out through the mediation of Christ. The baptized individual is entitled to go to Christ and confess his sins, with the understanding that Christ will intercede with the Father in behalf of the baptized one and thereby secure from the Father a forgiveness of the sins of the baptized person. This is a simple and easy road to forgiveness. If God can be so easily satisfied with respect to man's sins why should man be much concerned over them? There seems to be no urgent motive for deep concern, at least so far as ultimate salvation is concerned. God's pardon insures that.

But the foregoing concept of forgiveness is not the New Testament concept of forgiveness. The Disciple doctrine, also that of most other churches, makes forgiveness the act of God, an act whereby he ceases to hold our sins against us. But David asserts positively that God does not hold our sins against us, for that can be the only meaning of his words, "As far as the east is from the west so far hath God removed our transgressions from us."

Of course God is not indifferent to our sins. It would have been blasphemous for David to say that. Paul tells us plainly that before God laid the foundations of all things he had determined that we should be blameless before him. In the New Testament the word translated "forgive" means "put away" and it is so used as to indicate that the putting away is the function of man, not of God. This is obviously so. God can not put away our sins. God gave man self-sovereignty and holds him responsible for the manner in which he uses this sovereignty. If man wants to sin man is free to do so. Man could not develop merit if this were not the situation. This situation, however, does not preclude God's doing something about man's sinning, and he has done something about it. He has provided that sinning shall entail dissatisfaction, just as he has provided that righteousness shall insure happiness. Forgiveness, then, in the sense of the putting away of sin, is up to man. It is his function, not God's. God helps in many ways, but the initiative is with man. He must desire freedom from sin and manifest this desire in honest efforts at self-reformation. This is not an easy undertaking. As the poet depicts it,

"Life is one continued battle, never ended, never
o'er,
And the Christian's path to glory is a conflict
evermore."

If the editor of the Christian Standard would succeed, then, in inducing more sorrow for sin in the hearts of his readers he must give them better concepts of sin and its forgiveness. He must teach them that salvation is not the consequence of a change in the heart of God with respect to the sinner, but the consequence of a change in the heart of the sinner with respect to sin.

This last statement will serve to introduce the idea of repentance. In the New Testament the word translated "repentance" means "a change of mind, or heart." The editor referred to above clearly had

in mind by repentance the very common meaning of Godly sorrow. That is a well established meaning of the word. But the New Testament meaning is more significant. For example, it is used to characterize the mission of Jesus on earth. The recorded account of the activities of Jesus on earth shows him persistently spending his time and energies in an effort to induce his fellow Jews to change many of their concepts of religion. He was so anxious to effect a change in their concepts of God and his will that he gave his life to that end, persisting even in the face of an opposition that finally brought him to Golgotha. The relation of godly sorrow to repentance is clearly shown in certain words of Paul to the Corinthians: "Godly sorrow worketh repentance." Sorrow of the sort pleasing to God leads one to repent, that is, to change one's way of thinking about things religious. Thus according to Paul godly sorrow is not repentance, but is the precursor of repentance.

One often hears the remark, "It does not matter what you believe, just so you do what is right." There can be no quarrel with the idea that one must do what is right. Indeed it is the only proper objective of all religious endeavor. But one must quarrel to the end with the idea that man can live righteously without right thinking. If one's life is not what it ought to be that is because one holds to mistaken ideas of some sort. He who blasphemes God, for example, has mistaken ideas of God and of God's will. When he has repented, that is changed from his mistaken way of thinking about God, he may experience godly sorrow over his past experience. Godly sorrow not only effects repentance, but repentance may lead to godly sorrow. However, repentance also may lead to great rejoicing. The blasphemer of God easily can be overwhelmed with joy to discover that he was mistaken about God, that God is good, and is in reality his very best friend.

It would be easy to point out many respects in

which Christians are in need of repentance in this sense of a changed concept of God and his will. According to the quotation in the SCROLL the editor of the Christian Standard thinks that Disciples need to soft-pedal somewhat the matter of baptism. He is quite right about that. Not only Disciples, but many other Christians need a change of mind with respect to God's will. The Bible plainly teaches what is self-evident to any careful thinker), that God does not concern himself with man's overt acts. The prime consideration with respect to merit, the thing about which God is concerned, is motive, or will. Everybody, even children, understand that merit, or its opposite, guilt, is determined, not by overt action, but by the motive back of the action. The child defends itself from the charge of guilty by asserting, "I did not mean to do it." It is by what we "mean" to do that we stand or fall in the mind of God. Having access to our hearts he does not need to contemplate our overt acts. It is therefore inconceivable that God would base salvation, man's acceptance with himself, on any overt act, such as baptism, communion, pater-nosters, etc.

The State of The Brotherhood

By F. E. DAVISON, South Bend, Indiana

(The editor of THE SCROLL has invited me to become a columnist by submitting for each issue of the magazine brief comments on "The State of The Brotherhood." Had the New York Times or Fortune Magazine asked me to write a column for them I would have declined but an invitation to join the Staff of THE SCROLL is an honor that cannot be easily pushed aside. However, subscribers should not hastily cancel their subscriptions for no doubt either the ideas of the writer or the patience of the editor will soon become exhausted.)

For at least two decades we have been talking about having a full-time secretary for our International Convention. It has been often pointed out that there is plenty of work to be done and that we should have more adequate representation in inter-

denominational activities. Since our Brotherhood is now 136 years old it would seem that we should have advanced beyond the adolescent stage. Can anyone say just when this new program is to be inaugurated? Do we have to wait until a super-man can be found?

Speaking of conventions—what about the rumors that our next International Convention will be held in Oakland, California sometime next summer? That seems like a long way for many of us to walk but maybe the Disciples of Christ need to breathe the same air as that inhaled by the delegates who formed the World Charter. There on the San Francisco Bay our convention might become lost in the California fog but it won't be the first "foggy" convention we have held.

We are prone to criticize those responsible for the World Charter because in six months time they have not brought lasting peace to several billion people. Perhaps we need to look at our own record. We have had a Commission of 'master-minds' at work for ten years trying to bring peace among a million and a half Disciples and this "Great Commission has performed no miracles — unless reading learned papers to each other should be classed as miracles.

Forty years ago our Brotherhood was declared heretical by the Church of Christ group when they withdrew. Now they are being called heretical by some 500 Negro churches who are withdrawing from them. It must be true that the "conservatives" of today are the "heretics" of tomorrow.

Webster says "a heretic is one who holds a heresy and a heresy is a view or belief at variance with the recognized tenets of a system." Under that definition are we not all heretics? Is there a Disciples whose soul is so dead that he has not at some

time said "I don't accept that view or that belief?" Our very freedom of interpretation makes us heretics and those who are the strongest nonconformists are the most heretical of all.

(NOTE—If you don't like this page please remember, the author doesn't like it either. He would be glad to receive criticisms from you because such criticism may provoke him—to good works.)

Treasurer's Page

By FRANK N. GARDNER, Drake University

That ordinarily urbane and dignified president of Christian College, J. C. Miller, has fired the following 50 caliber shot at your numble treasurer,

There are limits to which a collector should go,
Even when he is out after dough.

But I think the worst
Is to resort to verse,

And attempt to sweeten his duns up just so.
Wayne Selsor followed up the attack with this bazooka blast,

Lest more poems I get
And the ceiling I hit
I hurry to remit
This sixteen bits.

after which in unparalled ministerial fashion he pronounced this benediction, "May God's mercy and comfort be with the muses." I almost felt sanctified after that one but was forced to skip to one side when Elmore Turner limbered up the heavy artillery on the east side of the Great Smokies and cut loose with this barrage:

I've been in disgrace an awful long time;
To be out again I'd give a full dime;
But "Dimes are not welcome, "Gardner makes
clear,
"Forgiveness will cost two dollars per year."

This money-mad Tetzel drives a hard deal;
He forces a man to borrow, beg, steal;
By fair means and foul I've cornered the cash:
Indulgence! Please, Tetzel! Hold off your lash!

Licking my wounds after these little skirmishes—what happens but Joe Clark, suh!, from Huntsville, Texas, suh!, slips up and rubs a little salt into the wounds with this cynical quip regarding the treasurer's verse, "At least the metre is different, if the product is not better!" Ah, well! a prophet (or a poet) is not without honor save in his own country!

I hesitate, I shrink, in fact, I shudder to even think about it. But if some of The Campbell Institute "bums" cannot be brought to the mourner's bench in any other way, they will be bombarded with a blank verse, limericks, and perchance a sonnet or two. What carnage will result! What slaughter! Lest thou thyself perish, dear brother, pay up!

Lindenwood Union Church

By FRANK N. GARDNER

Lindenwood Union Church is a practical venture in Christian unity. It is not a recent federation of formerly established denominational churches but was founded during the early history of Ogle County, Illinois, as a union church.

By the time of the founding of the school house in 1848 there were settlers in the community who "back east" had belonged to three religious bodies: The Wesleyan Methodist, the Methodist Episcopal, and the Christian Church. For a few years these three groups held services by turns in the log school house and the sermons which were listened to were those delivered by ministers stopping over Sunday on their way west. No minister lived in the community.

Since they all attended the services, regardless as to which group sponsored them, they determined to unite their strength and money and build a church building to whose congregation all professed believers in Christ would be welcomed. As a result of their efforts the old church building which stood west of the present house of worship was erected and dedicated to the service of God in the Lynnville community. This accomplishment made the Lindenwood Union Church the oldest union church to be established in the state of Illinois.

What is it that has made this significant achievement in Christian unity possible?

The answer to this question is that the church has for its principle of union the only possible basis for Christian unity.

Actually, it will never be possible to unite all Christians on a doctrinal basis, no matter how brief or minimal such a statement may be. Human life is too diversified.

The clue to the secret of the success of Lindenwood Union Church in its venture in Christian unity may be found in the old *Covenant of the Church of Christ at Lynnville* which was the agreement of those founding the church:

“We the undersigned, believing that we have the remission of our sins through Christ Jesus our Lord, do associate ourselves together to sustain the preaching of the Gospel according to our ability; to observe the ordinances of the Lord’s House; to watch over one another in love. Furthermore, we take the Holy Scriptures to be our rule of faith and practice.”

You will notice that the members of the church are not asked to agree to any doctrinal statement. No person is asked to accept any particular notion of God, man, the person of Jesus, the church, or any other notion. Thus, the church has no creed which it imposes upon anyone as a requirement for membership. Every member is free to form his

own intellectual structure of the Christian Faith. No minister, no member, no council, not even the congregation as a whole can force any person who is a member of the church to adopt any article of belief. Instead of a creed, the Bible is taken as the rule of faith and practice. But it will be noticed that there is no statement as to how the Bible is to be interpreted. It is taken for granted that each member has the right to freely read the Bible for himself and to interpret it to the best of his ability and understanding. No one can impose his interpretation of the Bible upon any one else. It is taken for granted that since persons have different perspectives they will not all see alike. Further, in true American democratic spirit, no one can impose his ideas willy-nilly upon another. Men stand free and equal before God.

Even more significant in the understanding of the success of Lindenwood Union Church in the field of Christian unity is the agreement of the founders of the church to "watch over one another in love." This is the core of the life of the church. This is the foundation for Christian unity. This is the basis upon which Christian unity was sought and it is the principle which made unity possible.

The secret of successful unity has been not in an agreement as to doctrine or organization, but in an attitude. This is the attitude of love. We have agreed to differ but we have resolved to love! Lindenwood Union Church through the years has proven that it is possible for Christian people to have true union and yet preserve the values in diversity of opinion and belief. The bond of unity is the spirit of love.

Some may ask—but if the church has no denominational connections is it not provincial in its world outlook? The opposite is the case. During 1944 Lindenwood Union Church made gifts to numerous agencies doing Christian work around the world.

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Songs to Order

By E. S. AMES

Some years ago I suggested to the students in the Disciples Divinity House that we should have a song to sing at the tables when we gathered for our frugal meals on Wednesday noons and Thursday evenings. When, after a considerable time, there was no response I set to work myself to make a song. The result was the choice of the tune *Tannenbaum*, perhaps better known as *Maryland, My Maryland*, and the fitting of the following words to the tune.

O God, we praise thy holy name
God of love, O God of love.
Our gratitude we here proclaim,
Hand in hand, and heart to heart;
For every gift, for every friend;
For fellowships that never end;
Our hearts their songs will ever blend,
God of love, O God of love.

Then I announced that we should have a hymn for the grand old *Austrian* hymn tune, and Charles W. Phillips, Class of 1941, brought us these words which we have sung every week or two as the Comrades of the House formed the circle just before going to the dining room on Wednesday noons. Through the three years that Mr. Phillips has been a Chaplain on Transport Ship and much of the time over seas and in the scene of action, we have sung his inspiring words, appropriate to times of war and also to time of peace.

Gather now ye sons of freedom,
Rise and seize thy heritage.
Grasp the vision of His kingdom;
In its name thy battle wage.
Let it shine before thee ever,
Guide of heart and soul and mind,
All ye brothers march together,
And in your brotherhood, salvation find.

Faith and truth be lance and saber,
Love a shield against all foes
Vict'ry will attend thy labor
And on earth His will disclose.
Seek the Grail, relaxing never
In this cup thy thirst assuage
That this chalice gleam forever
Guiding men from age to age.

Pure of heart and soul forever
Thus be thine the strength of ten.
And thy wisdom will be ever
Wiser than the sons of men.
Though the world about be darkened
Long the vigil, slow the dawn
Still the race of men shall hearken,
Roused, shall greet the glorious morn.

CHARLES W. PHILLIPS.

The second hymn to be written by one of the students was by Benjamin F. Burns, Class of 1944. He also became a Chaplain in the Navy, and at the present time is in Japan, hoping soon to return to civilian life and to a pastorate. We sing these stirring words to the tune of *New America*. They were written on the occasion of the inauguration and dedication of the Federated Theological Faculty of the University of Chicago, October 25, 1943.

Walls made by creeds shall fall,
One hearth of faith for all
In Christ shall be.
Man's ageless dream shall be
Wrought by one company,
Strong in their loyalty—
Hearts bound, minds free.

One mighty vast array,
Close-knit, shall win the day
Though long the fight.
Fellows of Christ ne'er yield,
'Till right has won the field,
Love is their sword and shield
And love is might.

Rise then, all you who dare,
Live as your Master's heir—
Christ's cross is broad.
One race we yet shall be,

One faithful company,
Comrades in Christ, we'll be
True sons of God.

Dr. W. E. Garrison, Class of 1897, has long shown the poetic gift, and we include here by his permission, a majestic hymn published in *Christian Worship* in 1941. Much of the editorial work on this hymnal was done by Mr. B. Fred Wise so well known in Disciple conventions and as tenor soloist and director of music in the University Church of Disciples of Christ, Chicago, for nearly twenty-five years. The title of Dr. Garrison's hymn is, "God of Our Fathers, the Strength of Our People," and the words are to the tune, *Lobe Den Herren*.

God of our fathers, the strength of our people and nation,
Gladly we come to Thy presence with true adoration,
Seeking Thy face, trusting Thy love and Thy grace.
Thou art our health and salvation.

God of all mercy, for pardon and peace we implore Thee,
Humbly confessing our faults and our failures before Thee.
Children of men, falling and rising again,
Still give us grace to adore Thee.

God of the poor and the weak, to our prayer now attending,
Teach us to follow the Master of all men in blending
Worship with deed, praises with service to need,
All men in His name befriending.

God of all peoples, let justice and peace like a river
Flow through the world until all, in one common endeavor,
Build among men brotherhood's kingdom, and then
Thine be the glory forever.

Our famous poet, Thomas Curtis Clark, has written a number of hymns. One of these is set to the tune *Wareham*, and the words are:

Our faith is in the Christ who walks with men today
in street and mart;
The constant Friend who thinks and talks with those
who seek Him with the heart.
His Gospel calls for living men, with singing blood and
minds alert;
Strong men who fall to rise again, who strive and bleed
with courage girt.
We serve no God whose work is done, who rests within
his firmament;

Our God, labors but begun, toils evermore, with power
unspent.

God was and is and e'er shall be; Christ lived and loved
and loves us still;

And man goes forward, proud and free, God's present
purpose to fulfill.

Attention to these hymns will impress the reader
with their sanity, beauty and power. They well ex-
press the Disciple religious temper, and they point
to an important possible enrichment of the de-
votional and spiritual life of the churches. It is to
be regretted that so many singing souls, like Dr.
Willett for example, have not left us even one song
from their rich experience of the deep things of the
spirit. Maybe this jubilee year of the Campbell In-
stitute will inspire the writing of more hymns.

Puerto Rican Journey

By SAMUEL C. KINCHELOE, Chicago

Last autumn I went to Puerto Rico with Dr. Fred Brownlee, general secretary of the American Mis-
sionary Association (a division of the Board of Home Missions of the Congregational and Christian
churches) to attend an interdenominational confer-
ence and to take a look at the Congregational-
Christian work on the Island. We started from
Miami, Florida, at 1:30 a.m. by plane. We dropped
down into the heart of Cuba for a few warm
moments, and then as we flew up again and over
the sea, we saw the sun rise through the drifting
clouds in beauty. We landed in Haiti and got a
glimpse of people coming to market in the early
morning with their small donkeys and horses. As
we approached Puerto Rico along the northern edge
of the island we could see the little villages nestled
along the shore. We landed at San Juan and im-
mediately took a plane and flew across the island.
We saw the very fertile soil around the rim of the
island marked off into fields of sugar cane. We had
a vantage point from which to see the hills, the

mountains and the valleys with their streams and roads. We could see the cultivated spots, the pastures, the woodlands, and the little cottages tucked away between the hills. In twenty minutes we were on the southern side of the island in Ponce, the second city of Puerto Rico. Here we met our friend, guide, and interpreter, Dr. Mohler, who heads up the Congregational Christian work in Puerto Rico.

We went from Ponce by automobile to San Germán to attend an interdenominational conference under the auspices of the committee on cooperation in Latin America and the association of Evangelical churches of Puerto Rico. As we journeyed along the road I realized that I was hearing noises of people and of cars. People walk in the highway and they don't move quickly when a car approaches; the drivers of cars begin honking quite a long piece ahead of time. The people don't look around. They put the burden of their safety on the driver.

In San Germán we attended the "Ten Year Conference" which was held at the Polytechnic Institute, a Presbyterian college, located on a beautiful site high up above the town. There were denominational representatives from the States in attendance.

There was little or no Protestant work on the island until it came into the possession of the United States. The Protestant denominations have divided up the rural territory and agreed upon a plan for work. There was no division of territory in the large cities. These denominations were the Baptists, the Disciples, the Methodists, the Presbyterians, the Congregational Christians, and the United Brethren. There was much discussion all in the best of spirit at this conference.

A problem discussed at the conference and continued at the seminary a couple of days later was the degree of autonomy and support of the Evangelical Seminary, formerly called the Union Seminary, located at Rio Piedras near the University of Puerto Rico. The future success of securing and training

ministers and leaders of the churches is related to the seminary and its program of education. Puerto Rico is so largely rural that one of the chief problems is that of training ministers for country churches. The churches are small and the situation such that it is difficult for the local minister to conceive the task as important. If he gets a little education he is offered more in pay elsewhere. There are few students in the seminary, taking very much the classical seminary training that they would get here in the States. There are too few students to meet the immediate demands in the Protestant churches.

After the conference at San Germán, we went to Ponce where we visited the local churches, some of which were Congregational-Christian, and others United Brethren. I personally had something of a thrill because it was here at Ponce that the Barretts, Christian Connection people, had been for a great many years. We visited the Sunday School here and it was conducted just like the Sunday School back at Fairview Chapel in southern Ohio. The form of service and the accommodation were the same. The classes sat around in groups over the church building and the noise of all taken together, gave a peculiar form of privacy to particular classes. There was a birthday offering with "Happy Birthday to You." The people even stood on the last stanza just as we did. I realized how Christian fellowship can bring a feeling of kinship of distant peoples.

After our stay at Ponce we visited the churches down along the coast and then we were on our way up through the hills and finally to Humacao, where the Ryder Memorial Hospital is located. We spent the next two days up at Rio Piedras, talking about the seminary and visiting with one of our local churches which wishes a new building. I was impressed with the worship service of this group and the manner in which the pastor lead them.

In Humacao at the Ryder Memorial Hospital we

were entertained at dinner by Dr. and Mrs. Charles Mohler with members of the hospital staff. Here was the warmest kind of fellowship in a great cause, the cause of health on an island where there is much sickness. It is generally conceded by all authorities on the Island that Ryder Hospital has been a leader.

One day while we were there the 65th Infantry arrived in a large ship in the morning and by trucks was distributed all over the island. These returning soldiers could well be delivered to their towns the very same day. Everywhere trucks would drive up into the square often in front of a Catholic church where there would be a service for them in the yard of the church, and then the soldiers would walk up and down the street with their families and friends surrounding them, greeting each other.

We visited a church up in the country, which to my mind, was a kind of symbol of the great opportunity of the Evangelicals (Protestants) in Puerto Rico. Here miles out from the regular highway, on a road which had just been constructed was a little church filled with people, many of whom had walked miles for that particular service. These people were better fed than many that we had seen elsewhere. Some of them had their own little farms. They reminded me of the Christians I had known as a boy, for they, themselves, had been brought up in this "true" faith! They sang lustily together. A layman presided over the meeting. They gave accord and consent as we spoke. One had the feeling that these church groups are perhaps the greatest basis of understanding from people to people that one can possibly conceive. It may happen that these religious activities on the part of people which have been scoffed at as impractical might turn out to be the most practical aspect of human existence.

One of our delightful experiences was that of visiting with the Manley Mortons at the A. McLean Center. "A. McLean" spelled out with small boulders

on the side of a hill in Puerto Rico! F. M. Raines Hall! What names in Puerto Rico and what memories of their long years of service for missions over the world.

The Mortons are full of good tales and of vital experiences. They are importing some goats to cross breed with the native goats to increase the milk supply for families there. A five dollar goat saved the life of their neighbor's child! If the family bought milk for the child the rest of them could not eat!

Great economic need, high rates of sickness, need for education, sanitation, religious education, and experience—all these and more hit one hard.

We had rich experiences visiting a number of people in the government. These people are working with great insight and vigor at some of the most difficult tasks which human beings provide for themselves.

I had the feeling, on coming home, that I was leaving unfinished tasks. I have been ashamed to say how short a time I spent in a situation so rich for the understanding of the manner of life of 2,000,000 people.

Keeping Up to Date

By P. H. BECKELHYMER, North Shore, Chicago

Life is continual change. An ancient Greek philosopher, Heraclitus, likened it to a flowing river, and "one cannot step into the same river twice. It has changed even while we are stepping in it. To live is to change, because life is a process, not a condition. It is always on the move.

Examples are copious. Here are a few. The very meanings, to say nothing of the locations, of national boundary lines are today becoming radically different. Geographical distance is being eliminated as an important factor in the relationships of the

peoples of the world to each other. The role of our country in world affairs is undergoing a marked change. The role of federal government in the lives of individuals within our own land is changing rapidly. The relationships of our minority groups to each other within America are rapidly developing into new phases. The economic and social role of the American family is undergoing radical transformation. I need only mention the revolutionary effects of technical and mechanical developments upon almost every phase of our daily lives from preparing a meal to spending a three day vacation. Our customs, our habits, our attitudes, yes, our morals, are in a fluid condition and are under constant criticism. And in all of these areas of life the impact of the sciences is only beginning to make itself felt.

The church itself is changing. Protestant Christianity has, I believe, undergone more profound changes in emphasis, in function, and in methods during the last half century than in the previous three and a half centuries of its existence.

Change is not a recent invention at all, but its pace is faster now than ever before. Most of us have a hard time keeping track of the major developments in our world, much less understanding them. Heaven help any modern Rip Van Winkle who falls intellectually asleep for 20 months. He would be almost as "bad off" as Irving's character who enjoyed a much longer nap. I recall hearing of an Irish cop who broke up a crowd on a street corner saying, "Break it up. You can't stand here unless you move on." Life says that to all of us. We can't stand here or anywhere unless we move on.

A man of Christian faith will confront his changing culture with a keen sensitivity as to what is important. Many of the changes that attract the most attention are surface changes. I can remember hearing, in my childhood, some heated sermons against bobbed hair, lipstick, and fingernail polish. To be sure these were noticeable changes in American folk-

ways, but that minister could well have concerned himself with weightier matters of the law. There were more profound changes taking place in the world about him.

Jesus was little concerned about surface customs of his people, and his light treatment of many of the Jewish religious customs and codes helped to earn him the enmity of the Jews. Jesus was concerned less with what went into a man's mouth than what came out of his heart. He was less concerned with the laws about the Sabbath than with the needs of his disciples and of the sick who called upon him. What we know as the Golden Rule is Jesus' summary of the prophets and the law. Love of God and of our neighbors was at the center of Jesus' message, and he had little concern with mint, dill, and cummin when the more important things were at stake. Often the changes in life that worry us most are really of "mint, dill, and cummin" character. I have read recently that historians of culture are making use of mail order catalogs from Sears and Wards as clues to the period they are studying. In fifty years the mustache cup has given space to the electric razor, and the long handled bed warmer to the electric blanket. There are few changes reflected in such catalogs that really need concern the Christian. His concern is for the spirit of his age and not for its accidents and accouterments.

The early gathering of church fathers known as the Council of Jerusalem illustrates this matter. The issue was: "What is necessary for a man's salvation." Paul had been making Christians out of Gentiles without laying upon them the ceremonial requirements of the Jewish law. This was a radical change. Paul was insisting that faith and repentance were the important things, not race or ceremonial correctness. Formally the entire council agreed. But note this. The Jerusalem church, as later conflicts showed, still concerned itself unduly with the Jewish customs and law. They forced a

serious break in Christianity at Antioch over the issue as to whether Gentile Christians should be permitted to eat with Jewish Christians. This was a dangerous innovation, they thought. The result was broadly this. The Jewish Christianity centered in Jerusalem was the victim of a new religious era, the Gentile Church under Paul's leadership was its master. A truly Christian sense of what was really important made the difference. True Christians, following Jesus' lead, are concerned with the spirit behind the ever moving life about them, and much less concerned over its externals. Such a penetrating concern for the spirit of things places a Christian on a vantage point for dealing with his changing world. The changes that really threaten human well being, he fights. And, conversely, the soul-transforming, life-changing Gospel of love he proclaims, even though it shakes a complacent society to its roots.

In the second place, Christians confront their changing world with a long range view. When we were children, my sister and I frequently visited relatives in Colorado. One of our favorite pastimes was to watch an artist, in his store window studio, paint pictures of the lovely Colorado scenery. One day when he had started a mountain scene in bright colors that looked especially promising to our eyes, he dipped his knife in some ugly greenish black paint and made a horrible smear that covered nearly a fourth of his canvas. We wondered if he had lost his temper, his mind, or both. But he continued his work. Later we were able to see that the dark "blob" was a pine tree in the foreground of his scene.

The tree looked terrible before he had finished it, and it looked terrible if we stood too close to the canvas. But the completed picture viewed from a short distance was beautiful. Our respect for the artist had increased.

Now I don't believe for a minute that all of the tragedy and tumult of our age are simply dark trees that the Cosmic Artist is working into a beautiful

canvas. But I do believe this. We need to look at "tragic" changes in a larger perspective. Almost every major change that civilization has undergone has been viewed by most of its contemporaries as a tragedy of cosmic magnitude. Some of them were. But some of them we now look at as the inevitable breaking through of a spirit too long confined. Many of them we see as judgment on human sins to which we were previously blind. Many of them were the birth pangs of a new era of human achievement, though they seemed at the time to be the death throes of all civilization and decency. I do believe in the power of God working in human affairs, often in ways that we do not understand and that we stubbornly resist. It is much easier to see this looking retrospectively than it is to apply it as a faith to the changes that so upset us today. But this purpose of God is the long-range perspective from which the Christian tries his human best to view the changing scene about him. It is a perspective that embraces trends as well as events; it includes a profound hope as well as chastened memory. The Great Isaiah used a beautiful and powerful figure of speech when he said, "Make straight in the desert a highway for our God." Highways are used to move on, and I like to think of the movement of God through human history, movement with a starting place and a destination. We timid ones would hack out a clearing for God; God wants a thoroughfare.

Finally, the Christian meets his changing world with personal integrity. Integrity is the prerequisite of growth. Our physical bodies are ever changing. Cells are dying and being sloughed off, and new ones are being formed to take their place. A person of legal age probably does not have a single cell in his body with which he started life. Yet he is the same organism, a unity. That is integrity at the physical level. Integrity at the spiritual level means being organized around a purpose. A purpose holds a man together, and allows him to grow mentally and

spiritually. Growing spiritually is like growing physically; it means complete renewal during our life time of our thoughts, conceptions, beliefs and ideas. But a purpose, a basic loyalty, honesty with ourselves, the courage of our convictions—these are the elements of personal integrity that will carry us through external changes and also permit us to slough off the dead cells of the spirit and grow new ones, without going to pieces.

There is a basic difference between purposes and plans. Plans are easily upset by events, but purposes are much more enduring. Plans are brittle, purposes are tough and resilient. The tide of battle often changes an army's plans, but not a country's purpose. Jesus frequently changed his plans because of the shifting attitudes of the public toward him. Of his visit to a certain town the record says, "He did no wonders there because of their unbelief." But his redemptive purpose never wavered. Having the personal integrity which a great purpose gives, changes will not be apt to upset us, but will contribute to our growth.

The Christian cannot look with equanimity on all of the tumultuous changes of our time, nor on all of the trends of recent years. But he can confront these changes with something of his Master's penetrating sense of the important, with a faith in the power and movement of God in human affairs, and with personal integrity born of the purpose to serve his God. There are no greater resources than these.

State of The Brotherhood

By F. E. DAVISON, South Bend, Indiana

From the rumblings I hear some of the brethren are wondering if the "state" of the brotherhood is Indiana. They seem to think that the far west, the far east and the far south have little or no representation on the governing bodies of our brotherhood agencies. They point out that the constitution

of the U.C.M.S. provides that a certain number of trustees shall be men, a certain number women, and a certain number laymen but it has nothing to say about sectional representation. Consequently most of the trustees are from Indianapolis and surrounding territory.

It is doubtful if all wisdom of our brotherhood lies in Indianapolis and its environs—even if you include South Bend and Chicago. Representatives from Florida, California, and Washington would at least be able to contribute some advice about “the climate” of the brotherhood and they would no doubt bring apples and oranges to the board meetings.

Distance ceases to be a handicap for I am told that you can now eat your breakfast toast in San Francisco and your luncheon soup in Chicago. It takes me that long to ride the bus from South Bend to Indianapolis and much longer to get over my seasickness. Of course there is the matter of expense in bringing representatives from these far away states but there is also that little matter of “Taxation without representation” and tea is very scarce these days.

Speaking of taxation I seem to sense some large “doings” in the air. I have been too busy turning the grindstone in my own parish to run around and get educated on brotherhood plans. I therefore exercise my right as a columnist and speak out of the abundance of my ignorance. The fact is I have no desire to see the Disciple of Christ try to keep up with the Joneses (let alone the Methodists) but I do hope we will have enough vision to see the needs of a new world and then have the good sense to match our lives and our resources against these needs.

If this copy gets by the all-seeing eye of our philosophic editor I hope that all three of the people who read this column will write me so I can take a shot at them next month and thus continue to draw my salary.

Commission on Restudy

By W. F. ROTHENBURGER, Secretary

It is not difficult to respond to the SCROLL'S request for a statement about the Commission on Restudy of the Disciples. The occasional accusation that the Commission has been too much of a closed corporation is easily justifiable. Apart from a brief report in the Year Book and a news item about the sessions held, there has been little information released. From the beginning some of the commissioners have felt that this was a mistake. Others, that it would be best to say little about it until there was something concrete to release. Now they are unanimous in the opinion that the Brotherhood which authorized the Commission wishes and deserves more information.

Origin and Purpose

Perhaps no one becomes more conscious of the divergencies among the Disciples than the Presidents and program committeemen of our International Conventions. Accordingly, it was at the Des Moines Convention in 1934 that the following resolution was adopted:

"In view of the passion for unity which gave Birth to the Brotherhood of the Disciples of Christ and in view of the irenic spirit which characterized our early movement. . . . It is hereby recommended that after a century and a quarter of history the Convention, by its regularly constituted methods, appoint a Commission to restudy the origin, history, slogans, methods, successes and failures of the movement of the Disciples of Christ, and present these findings to subsequent conventions for consideration, with the purpose of a more effective and united program and a closer Christian fellowship among us."

The Personnel

The following men constitute the first list of Commissioners: E. S. Ames, L. D. Anderson, F. W.

Burnham, Homer W. Carpenter, C. M. Chilton, A. E. Cory, Edgar DeWitt Jones, F. D. Kershner, C. E. Lemmon, R. H. Miller, C. C. Morrison, Wm. F. Rothenbruger, W. E. Sweeney, P. H. Welshimer, A. W. Fortune, L. N. D. Wells, Graham Frank, Geo. A. Campbell and Edwin Errett.

As matters began to take shape a larger personnel seemed desirable. Accordingly, five successive Conventions added the following: H. C. Armstrong, Geo. W. Buckner, T. K. Smith, Geo. H. Stewart, Claude E. Hill, Robt. S. Tuck, Virgil L. Elliott, Stephen J. England, Henry G. Harmon, Eugene C. Beach, Orval M. Morgan, Hugh B. Kilgour, Jas. De- Forest Murch, Gerald G. Sias, O. L. Shelton, J. J. Whitehouse, R. M. Bell, J. H. Dampier.

Those at all acquainted with the Brotherhood easily will be alert to the fact that this list of men, drawn from thirteen states and from two Canadian provinces, represent the major shades of thought among the Disciples. Also that it represents not only the pulpit but the laity, journalism, missions and education. Furthermore, it will probably be agreed that these are men who have the courage of their convictions and who, though differing, sincerely contend that they believe in the closer unity and solidarity of Discipledom as conceived by our fathers.

Subjects Discussed

During the ten years of the Commission's history an average of two annual meetings have been held. Except for the first three years when the association for the promotion of Christian Unity subsidized the work, those in attendance have met the prorated cost of travel.

Fifty nine papers have been presented and discussed. The subject matter would fall loosely into the following areas: (a) The History and Tradition of the Brotherhood. (b) Implications of the

New Testament Church. (c) The Doctrines of the Brotherhood. (d) The Ministry of the Disciples. (e) The Relation of the Brotherhood to the Ecumenical Church. f) Organizational Life of the Brotherhood—Methods, Co-operation, Different Varieties etc. Throughout, it has been understood that each author is alone responsible for the contents and treatment of his paper. Each paper was freely discussed from every angle.

Such subjects as these are typical—"The Social and Economic Sources of our Divisions," "Can the Disciples have a Comprehensive Convention?" "How can Divergencies best be reconciled or made non-divisive?", "The Call to Unity," "The Disciples Conception of Unity," "The Autonomy of the Local Church," "How Roomy is the Disciples' Fellowship?", "Just what is our Plea?", "Well Defined Groups among us," "Is the Restoration Movement a Workable Approach to Unity?", "The Word 'Brotherhood'—Views and implications leading to Unity," "The Disciples' Conception of the Ministry, of Higher Education," "The Relation of the Disciples to the Oxford and Edinburg Conferences and to the World Council of Churches," "The Relation of the Disciples to future Union Movements," "The Relation of Organized Missions to closer Unity," "Journalism and our Solidarity."

Effects of the Commission

In spite of the Commission's shortcomings, it has resulted in a mutual understanding of the various groups among us. Never before has such a large number of representatives of the major opinions of the Brotherhood sat around a conference table and discussed with utter frankness and with a Christian spirit the divisive issues on the horizons. It is an example of a forgotten fellowship which, if projected throughout Discipledom would create the kind of unity for which our fathers wrought.

This Is Religion

JOHN O. PYLE, *Chicago*

In one of his California Lectures, delivered two or three years ago, Dr. Ames suggested that The Integration of the Whole of Life under the Motivation of Lofty and Constructive Ideals, is the Best Possible Religion. Very well, then the integrating of the whole of life under the motivation of whatever ideals an individual has, however lofty, and however constructive, is that individual's religion. Poor, good, better, best: This Is Religion for that individual. The interaction of the ideals through their co-operative efforts, and mutual recognition of common interests, of all the several individuals of a community, Is the Religion of that community. In this religion the individual's entire life is involved, the complete life of the community,—the local community, the state, the nation; and now the whole world. It seems to me the minister of a church could never grow tired or dull, commenting upon and illuminating the understanding about all the mutual contacts of this religion; for he would be considering, always, the realizing of the personal ideals of every member of his congregation, including himself, in the conduct of the common objective world in which we all live and move and have our being. About this common world none is wholly ignorant, none is lacking in interest. To the intelligence and understanding of everyone it is an enduring challenge; for no matter how expert in the affairs of this world, each one is seeking to know more and more.

It seems to me that on a Sunday morning any minister might arise in his pulpit and address his assembled congregation in some such words as these: My friends and fellow members of this church, and of this community, and of all the communities throughout this state and this nation, and in a very real sense of all the communities in this One World.

We have assembled here, as is our custom, to commune together, in conversation, in song, in personal contemplation, and in listening and thinking about one or two aspects of that common life which we all experience. To the one or two aspects about which I have done a great deal of thinking the past week, I shall invite your attention in a moment. First I wish to call your attention to a few obvious facts, which you will readily admit form the background of all our thinking. There are among you one or more representatives of many different callings and vocations. We together perform the several activities and create the interests of our community. There are among you lawyers and lawmakers; scientists, professors and teachers; merchants, merchant clerks and salesmen; retail-merchants, wholesale-merchants; importing merchants and exporting merchants; housewives, stenographers, nurses; physicians, surgeons, osteopaths, and dentists; electricians, plumbers, railway workers. Without making an actual canvass of the attendance, I can not pretend to enumerate all the activities and interests which we together perform and represent. In still another respect I have depicted an incomplete picture; in this community several other similar congregations are assembled in their respective church homes. They too, are like participants with us in the life, interests, activities, and welfare of this local community, and in the same sense with us members of all other communities. No doubt, in many very real respects, they are at this very moment at one with us in all forms of our communion.

The two aspects of our religion in its outlook upon the world, to which I wish to invite your attention for the next few minutes, are its soundness and its universality. First as to its soundness. It is sound because it is the integrated personal experience of every individual. It is sound because in human conduct personal attitudes must work themselves out in the human contacts of the several

individuals living together in a common objective world. It is sound because in actual conduct personal judgments must submit themselves to the criticism of other thinking individuals. In an atmosphere of free thinking and honest criticism, mysticisms and myths will be minimized, both in their numbers and in their influence over the unduly credulous. Moreover, because grounded in our natural and full experience, this religion can invite and encourage every discovery of the natural sciences, and welcome every light the scientists can focus upon our complex human relations. These very characters that witness the soundness of this religion also testify to its universality. They are all human characters. In all the world there is but one living human species. All isolated groups have customs peculiar to themselves; but customs are artifacts, beneath them all lie the universal natural laws of human life upon this planet. Of life on other planets we, as yet, know nothing. We are also ignorant, from a knowledge standpoint, about what happens to individual personality after the death of the individual organism. On this last point, therefore, the fancy of the individual mind may run riot. The individual imagination will maintain some relation to evidence afforded by the senses, and to results of reflective thinking. To those individuals who find comfort and use for their mystical beliefs and myths there is no argument to deny them. There is abundant argument, however, against indoctrinating the young mind with such, or through undue influence foisting them on the adult mind of the ignorant and unsuspecting. All such lack the possibility of verification in our common objective world, the only world in which individuals communicate, the one with another.

This religion is Christian, for it is in complete accord with The First and Second Great Commandments, enunciated by Jesus; with The Golden Rule; with The Sermon on the Mount, in so far as that

Sermon rests upon human experience, and can be verified by and understood within human experience; it accords entirely with the importance Jesus placed upon the need for feeding the hungry, clothing the naked, and administering to the sick, the distressed and the helpless. This religion is in complete accord with every teaching attributed to Jesus by his biographers which can be verified by, or related to actual human experience, other than mere existence, as a congeries of words.

This religion, because it is based on the inherited traits and natural capacities of human beings, and because it holds its basic and working principles subject to discovery, experiment, and reflective critical thinking, is well suited to successfully harmonizing the associations of different peoples who heretofore have known only traditional dogmatic religions. There is no hope of harmonizing the religious dogmas. Although they are all of a kind, they are not susceptible of either proof or refutation in the objective world of human experience. In objective human experience they exist solely as a congeries of words. What meanings these words stimulate in the individual mind cannot be checked as truth or falsehood.

At the opening of my remarks I called your attention to the diversity of callings and vocations among our members. These are the various ways by which each of you earns his livelihood. If you think of them you recognize at once that they are mutually dependent, one upon another and each upon all. In order for one to thrive, all must thrive. The very recognition of this fact is a means toward co-operative effort, mutual interest, and common understanding and good will. These activities of which I have spoken make up the economic aspect of human living, they are the response to the individual urge for self-preservation. They are of the greatest importance; for if individuals do not survive neither does the group which the individuals

constitute. How nature, or nature's God, I care not how you phrase it has provided for an emotional interest in other individuals, that promotes their survival and thereby the survival of the group, is forcibly brought to mind by noticing another kind of relationship existing among our members.

There are among you, fathers and mothers, sons and daughters, husbands and wives, uncles and aunts, nephews and nieces, cousins, first cousins, first cousins once removed, second cousins, third cousins, fourth cousins, and so on so long as you care to trace the kinship. These are the family relationships, which begin anew with each father, mother and child. In the child we see nature's naked urge for individual survival. The infant organism seems interested only that its hunger be appeased, that it be comfortable and that it be left in quiet to sleep and grow. The parents, especially the mother, bend all effort, exhaust every resource, to meet every demand upon their enduring love for the child. The infant, at first, shows no sign of love on its part, but very soon learns to recognize the mother, develops a smile for her, and a tenderness toward her. Love on the part of child for the mother, the father, for other members of the family grows slowly and gradually, but surely. As infancy passes into childhood, and childhood into youth, the young individual's love overflows the family circle and extends to playmates, to schoolmates, and to adult neighbors and acquaintances. Love on the part of the child could not develop had the organism not inherited the capacity for love. Even the habits of voluntary muscles for walking, talking, and manual dexterity are made possible only because of inherited capacities. Neither love nor voluntary habits develop of their own accord alone; they require favorable environment, and encouragement. While neither love nor self-interest arise because of thought, intelligent thinking can direct and promote wholesome development of both. As the individual matures and enters

upon his chosen way of earning his livelihood, a healthy mind readily carries over the kindness, friendliness, and good will, developed in the home, on the playground, in the school, and in the church into all his business and professional associations. In community life and activities there is no sharp distinction between self-interest and the interest of the individual for the general welfare. Hunger, desire and love are all natural urges of the biopsychical organism, the one as much so as the others. Healthy intelligent individuals, and healthy intelligent communities are well aware of these facts, and frank recognition of them encourages and promotes understanding and good will throughout community activities, and works for an orderly, healthy, and happy community.

All this time I have been talking of a religion; and since all great religions have claimed divine origin I would not deny as good source for this. When a small boy I was taught at home and in school that I was born of my mother in the natural way of human beings. In Sunday school my teacher told me God made me. I accept both statements, the phraseology is indifferent, the facts to which they point remain one and the same set of facts. Likewise with all the relations and activities of human life and of human life itself, whether you speak of them in the direct speech of ordinary conversation, or take additional time and care to attribute them to God, is indifferent, all facts which constitute the meanings of the different statements are indubitably the same. "Hear, O Israel; The Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these."

Prayer

By CHARLES W. PHILLIPS, Chicago

It may be fairly said that there is no such thing as religion without prayer, and certainly prayer is the most common characteristic of a Christian life. That is to say, there is no such thing as a Christian who does not pray, and moreover, who does not practice it often. It lies at the heart of the religious experience, and is the well, as it were out of which flows all of the other things in both word and deed which characterize a man. One may measure the vitality of a religion, the depth of it, what it has done for its believers and what it may promise to do by an examination of the prayers, the habits of praying, and the ease of it among its members. Praying is at once the most natural and the most difficult thing for a person to do. The feeling of it springs up so spontaneously and powerfully at times, that before one is aware of it he has uttered a "Thank God" or a "Please God" and it is not necessarily any less reverent for being almost explosive. And yet there are times again when one might like to, but there are no words, it is too difficult, one seems to be too much alone, and his God if any too remote to make it possible. Then again, there is an actual feeling of squeamishness about it, a feeling of being ill-at-ease in the presence of it, an embarrassed awkwardness at making the attempt; and yet again some have grown so unaccustomed to it that it seems to belong to an unreal world like the fancies and fairy-tales of childhood. We write here from several motivating convictions. It is an absolute necessity, the sine qua non of any balanced, sensitive human life. It requires the best and the strongest parts of one's moral and intellectual, and sometimes of his physical character to rise to adequate prayer. And we speak of it also because there are many pitfalls in it, and much error to be avoided.

It may be rich, effective, enobling—or it may be prostituted to the protection of a narrow, selfish, egoism and become a mask for a petty pride, or a deceitful spirit. These things we believe yet we would not presume to become an apologist or propagandist for prayer in any such direct manner as the elaboration of these convictions. If it does not commend itself to a man's experience, the exhortation of another will scarcely induce it in one, or if it did it would likely be too artificial to amount to much. If it isn't honestly whole-heartedly, it should not be entered into at all. We would rather speak of what it is that prayer springs from, the situations and feelings that induce it, that prompt one to come to the threshold of it. Secondly we would speak of what prayer is essentially, what it inevitably does for anyone who follows it through. Perhaps, in fact undoubtedly, we pray when we don't know it. Perhaps we do not follow it further, and even stifle the incipient urge because of a misconception, or a false notion of it.

A number of circumstances may produce the urge to pray. In general they may be reduced to three types: a sense of Gratitude, a sense of Insufficiency, and something related to, but different than insufficiency, a sense of Finiteness, of transiency and incompleteness in the universe as a whole. Out of these things the tendency or urge to pray flows with spontaneity. It is not difficult to note the rise in these situations of what we refer to as prayer.

It is a profound sense of gratitude, a gratefulness that recognizes its debt as one too great to be paid by the normal expressions of thank-you or return of favors, that leads a man to a form of expression that is at once intense enough to do some justice to his feelings, and wide enough in its scope to include everything that contributed to his good fortune. There is almost no human life that has not some cause for gratitude, however small, even though few enough persons are as grateful as they

should be. But any amount of reflection at all upon the mysteries of human living yields the hard-headed observation that no matter how bad things get, they could be worse. When one is in dire straits, or has suffered severe loss, or contemplates disaster, this knowledge is of course small compensation for the pain, grief or despair over that which is lost, yet when one gains sufficient balance after the event to assess the whole, it is seldom if ever, that he cannot see that still some values have remained undestroyed. Even if he attributes his difficulties to the fault of some other persons or things, or to chance, accident or some such cause, he must realize that after the tide started running against him, he can be naught but grateful for whatever he was able to save out of it. Although the damage was tremendous, the value of the life lost incalculable, and though anger may still consume us when we think of it we still know that we are deeply grateful to something that all was not lost at Pearl Harbor. It could have been far worse than it was. Short of losing everything including one's own existence, then there is always something a person has to be grateful for—grateful because we start life with nothing, and regardless of the amount of energy, diligence, and skill we put into acquiring things, none of us is completely self-made. Whatever he does, no man does it all alone; whatever success is achieved, no one dare say, "I did this all alone, all by myself."

This feeling of gratitude is of course allied with a sense of insufficiency which broadens and deepens when one is driven by an intimate experience with hard and difficult circumstances, to think about the actual effectiveness of his own powers even at their best. Men have never been able to keep up with their desires or their ideals—and one can go down the whole list of all phases of human life and find the same picture, a large discrepancy between the things a man actually has and what he wants or needs.

Men generally have some sense of right and wrong. Whether it is very enlightened or not is beside the point that universally, they often fall short of possessing sufficient stamina, interest, will and the other things it takes to follow that sense of right consistently and to work out its demands. Men have come a long way from the savage in state of knowledge. To flick a cigarette lighter in front of a savage who worked so hard to produce a flame by rubbing sticks would convince him immediately that he was in the presence of a god. Only two generations ago the idea of radio was incredible to the majority of people. We know a lot and we move fast in gaining more knowledge, but we never seem to know enough about the right things—at least never enough to get what we want most, which is happiness. And we don't seem to know enough to put society together very well. And again it is the people who have done the most in pushing back the frontiers of knowledge who are most aware of their vastness and of how much lies beyond. Newton, after he had made his momentous discoveries which were to make modern science possible and to set the course of development of it for several hundreds of years, once sincerely lamented his ignorance. "I feel," he said "as though I had come to a vast ocean, and touched but a little of the water on the beach."

Perhaps fewer persons feel quite so much the third thing we would mention as being one of the natural grounds out of which the feeling of prayer arises—the sense of Finiteness, of incompleteness and transiency in the whole Universe of time and being. It occurs most intensely in the more sensitive and mystically inclined souls, and more often there, but there are few persons without some of that feeling in them, at least occasionally, and who have thus felt not just insufficiency, but insignificance; more than inadequate power, but a loss of meaning to which to devote any power; not just a half-afraid

awkwardness at the idea of three-score and ten, but a feeling of the transiency of living so intensely that it seems to infuse even the texture of young life, making it so very fleeting and empty of essential meaning.

It is science and its investigations that have, as much as anything else, driven man to a concrete knowledge of insignificance and which has furnished uncomfortable illustration of some of his darker suspicions. It is an incomplete comfort to man to know that he is the scientist, for whatever value may be placed upon his truly remarkable mental powers, his enormous capacity to feel and appreciate what he feels, whatever soul he feels he has and whatever grandiose plans he can envisage—it all seems to be so terribly and completely dependent upon a physico-chemical system, if not entirely explained by the atoms that make it up, nevertheless utterly dead when its equilibrium is broken. He is moreover planet-bound to a fairly insignificant star in a particular solar system.

His insurance company treats him as a part of a statistical average. To his government he is expendable—he may be a part of a certain percentage which it is calculated will be necessary to spend to win a certain goal. There is some glory in being immortalized in a granite tomb to the unknown dead in Arlington, but that is a heroism he does not really hanker after. Even if his name were put on the granite it would hardly be palatable. He may as well be anonymous now, as make a futile attempt to struggle several hundred years to outlast the inevitable corrosions of wind and weather. In some meditative mood then he must ask himself sternly, realistically what it is all about. What scheme if any, does he fit in, and where? What plan is there in which his interests, his vital urges, his dreams and his fears have some intelligibility? What end and aim can there be big enough to make his efforts worthwhile?

These are the natural things that prayer springs from, a deep sense of gratitude, a sense of insufficiency springing alike from human troubles and a falling short even of success and power; and finally a deep feeling of insignificance or finitude in the vastness of his cosmic environment. All of these drive a man to a deep expression of feeling, and an expression directed to a realm of being which he may sense himself to be a part of, but which in its fullness lies beyond him. He may or may not have a label. Most men call it God.

It is true that disillusion may check the effort. There is a kind of power of darkness that would say to a man that if he hears no immediate answering echo, it is because there is nothing he is speaking to but an empty void, and would seem to encourage him either to succumb to his state, or else to accept it and make the most of it. And so many individuals live on and on attempting to do the peculiar, futile, and curiously paradoxical thing of attempting to attain fullness and satisfaction by denying the most spontaneous and deepest of passions, the idealisms of life and the desire to build something with them. Here indeed was an inspiration worthy of genius among the devil's ideal men. If a would-be saint becomes an ascetic and continually pinches himself to mortify the flesh he is in a way guilty of bad manners all the way around. But the cream of the jest is reached indeed when the men of disillusion with the ideals of life become too sophisticated to be able to rise to the struggle of prayer, try to make the best of their situation and enjoy life exclusively through the exploitation of physical appetites and powers that have the most immediate rewards—to go on trying to achieve happiness, while in effect denying the reality of it, and disinclined to make the great effort—this indeed must give the devil a merry point with which to chide, and God no little embarrassment, not so much because one

of his earth-men defected, but for doing it so stupidly.

In speaking of the situations from which prayer tends to rise and flow, we have already skirted the edge of, in fact have suggested one of the most important things that can be said, about what prayer is. That is, prayer is first of all an "attitude," an attitude of gratefulness, questioning and struggle, needing as we shall see, to be put into words sometimes at least, but still fundamentally it is something deeper than prayer can jump all boundaries of form, of time, of place, can be with a person everywhere and anywhere and need never leave him unless he willfully thrusts it aside. Formalism has stifled more prayer than it has ever induced, and is second only to long-windedness in killing the urge. There is some advantage in stereotyping prayers, especially short ones. There is less likelihood of the sloppily sentimental, of bad grammar, and crudity of expression in what should have dignity to it. But the gains here may be lost too when genuiness of feeling is lost, and it becomes a piece of liturgical magic. It then becomes a part of a large superstition, degenerating in integrity and effectiveness, and may even become the mask and cover under which chicanery can operate with impunity and less than normal criticism of conscience. One could make it very colloquial, saying simply: "God this is the situation as it looks now, I'm stuck, and I'd like to find out the answer" and if the attitude that induced it was proper, the lack of verbal adornment would be no handicap to it whatsoever. Prayer really needs no more dignity than honesty, and no more beauty than simplicity. It requires no special place, but it can be done anywhere. It is in fact an attitude that can and should be continuous, should infuse every activity by keeping alive the larger ends of human living. Private praying is always better than pub-

lic paying, especially when it is necessary to do it most seriously. It is not without significance that in the references to the praying of Jesus, the New Testament speaks of his going up on a mountain top or going apart, as in Gethsemane.

But for this the deep feeling and attitude which is prayer, does need to come to some expression in words and thoughts to be distilled into sentences and meanings. The attitude of prayer and its proper function as an intellectual effort, may be best conceived of as "conversation with God," a conversation which is, to be sure, a monologue, in which speech originates from one side only but yet a true conversation because man as it were, takes the role of God, and formulates his deepest thoughts and feelings and directs them to him. Men reduce feelings to meaning only with great difficulty. In fact it sometimes takes the psychoanalyst days to help a person find the real meaning of some of his feelings, the situations it sprang from. A man may well know what specific things he is grateful for and about many of the specific things he desires or is frustrated about. But he can be fooled easily, — he may not really want the thing he thinks he wants, and then too there are those many dissatisfactions that are not well-defined in their roots. And so a fellow is forced to explore himself, to assess his actual situation as it is, that prayer may become something more than an incoherent complaint, or a confused request, for an impossible demand. This conversation first of all puts a fellow's house in order, and many times it is that the lesser difficulties that beset a man solve themselves under the objectivity of the attitude of prayer and the analysis that came from the effort to put one's self clearly. And by putting his feelings into words and speaking them, he necessarily has to bring some clarity of meaning into that to which he addresses his prayer, that is, to his God, and so, strange as it may

seem, man "takes the role of God" in a certain sense in his praying. He does not pray to himself, of course, but he takes the role of God in the sense that he forces his expression and petitions to conform, honestly, at least to the standards of the highest that he can conceive. And as the practice is continued, as the art is developed one learns more and more about himself, he becomes so to speak his own psychoanalyst, and he grows and widens in his conception of his God. Ease in the prayer and an intimacy with God grows.

Man not only "takes the role" of God in terms of the specific principles and attributes he believes to be a part of the character of God, discovering thereby more of what justice demands in human living and the sacrifices which love calls forth, but he takes the role of the abstractness, the otherness, or what may sometimes be called the infinity of God. These become his own feelings, states of being which for a moment he *is* and not descriptions of a negative sort that only say what God is not. So man gets inside of mystery and finds reverence, not fear; faith, not superstition; becomes a part of power not a static spectator of it, intimacy and love without presumption.

And thus man finds that the isolated "I" which feels so incomplete and mysteriously alone, his "personality" or selfhood which baffle him, is somehow continuous with the very nature of things, with God himself and grows not alone, but with sustenance and companionship with the great other.

Next summer will bring the fiftieth anniversary of the Campbell Institute. There will be the usual informal "midnight sessions" during the International Convention in Oakland, California, in August. But plans are under way to have the regular annual meeting, with the official celebration in Chicago on a date yet to be determined, perhaps in the autumn.

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The Commission On Re-Study

By F. W. BURNHAM, Richmond, Va.

Meetings of the Commission on Re-Study of The Disciples, across the ten years of our fellowship and study, have been of varied temper and effect. Composed, as the Commission has been and is, of members reflecting widely divergent shades of thought and of background, there have been meetings when it seemed that in spite of these differences we were very close to common understanding and unity. At other times, not so much by reason of misunderstanding as by what one might term "atmosphere" we seemed almost hopelessly at variance. It ought to be said, however, that there has never been any blinking of real issues which are a cause of friction in our Brotherhood. We have "gone to bat" with every problem which has been raised. We have honestly tried to explore every cause of disturbance in our ranks, real or fictitious, and some were found to be of the latter class. There are wide ranges of honest intellectual differences in our Brotherhood as there are of scholarship and of inheritance; but probably no more serious than in other communions. In the intimacy of our Commission meetings no one has hesitated—at least not for long—to speak his mind freely. In utter frankness we have "pulled no punches." But we have remained friends.

At the mid-winter meeting in Indianapolis, January 21-23, 1946 there were present Messrs. Elliott, Morrison, Murch, Sweeney, Cory, Walker, Shelton, Carpenter, Morgan, Kershner, Whitehouse, Smith, Rothenburger, and Burnham. Not all were present at the same time, however. Some had to leave early and some came late.

The papers presented and their authors were as follows:

"The Word Brotherhood—Views and Implications Leading to Our Unity." (Homer W. Carpenter)

"The Relation of the Brotherhood to Interdenominational Movements." (Frederick D. Kershner)

"Brotherhood Causes and Organizations, Regular and Irregular; and Their Effect on Our Historical Unity." (Orval M. Morgan)

"Journalism and Its Relation to Our Solidarity." (T. K. Smith)

In these papers and in the discussion which followed each it was observed that nothing but the spirit of Christ will enable us to realize the unity for which we plead; that our pulpits, editorial offices, and colleges have a serious responsibility in this matter. In cooperative arrangements with other religious bodies the point was made that no surrender of loyalty to our plea is involved, nor the right to preach and teach wherever we may wish to do so. Comity agreements are sensible acceptances of territory to be cultivated, just as one undertakes to till the garden in his own yard instead of trying to seed the whole county. It was noted that organizational machinery has its dangers, just as any power may be used for good or ill. It isn't the machine; but the persons who operate it that make the difference. It was pointed out that religious newspapers and journals tend to become sectarian, that self-perpetuating boards keep such papers from accomplishing their full purpose for the Brotherhood, that a paper owned by one family and dominated by an individual makes it a commercial enterprise rather than a Brotherhood journal.

A partial and tentative report of the Committee on the issuance of a proposed volume of the work of the Commission was considered. The point was made that such a volume ought to be wrought out under the hand and editorship of one writer. The

matter was reserved for further consideration.

Toward the end of the last session Dean Walker presented a statement purporting to summarize issues upon which we were agreed; but it was discovered that some items involved sharp disagreement, so it was voted that Dean Walker and C. C. Morrison should undertake to recast the statement in an attempt to make it an agreeable one to submit to the International Convention.

Travelling expenses to the meetings of this Commission are pro-rated among the members attending. These expenses range from ten to fourteen dollars per person.

An Ad-Interim Pastor

R. H. CROSSFIELD, *Birmingham, Ala.*

On retiring from my second term as president of Transylvania College in 1939, I found myself possessed of good health, an excess of energy, and capable of rendering some additional service to the cause of our common faith. Accordingly, during the past six years, I have engaged in ad-interim service, with a few revivals between, in Texas, Arkansas, Mississippi, Alabama, Georgia, North Carolina, Tennessee, Virginia, Indiana and Ohio.

These have proved to be rich experiences in my own life, and valuable to the churches.

I have observed in these itinerant years that many churches are in need of such ad-interim service, not only in the pulpit, but in guiding the board of officers and the committee in the selection of a permanent minister. For one thing, in view of the fact that he does not expect to remain long with a church, he can say with a measure of emphasis to the powers that be, in case such advice is demanded, "You can take it or leave it. I am prepared to step down and out of the scene any time!" And it is rather remarkable how quickly obstructionists clear

the way when such an attitude is taken in the spirit of kindness and selfless service.

One church was in the act of schism over a minister who had remained after the bell had rung, but who was loath to accept the request of the board that he resign. To be sure, this preacher had a following of some very good but sentimental people. This hurdle was overcome, and a man of genuine character and ability called to the pulpit.

Another church was quarreling over a successor to their beloved minister. One group wanted to dictate the successor or not play the game. Nepotism was at the core of the matter. Not infrequently someone who has a dear relative, or close friend, urges his selection, and the situation becomes difficult to adjust, as church members are often among the most sensitive to deal with.

Another situation which I found was this. The church had called a minister who was to assume his duties some months hence; they wanted a stop-gap ad-interim. However, they wanted to drift along until the new man came, keeping the church open on Sunday, but utterly unwilling to put on an aggressive program. Such had been their practice in former years. Their interest seemed to center on what the new man would do. It required heroic effort to pull them out of this attitude, and put the church on a basis of aggressive work.

Of course, one of the advantages of such an ad-interim ministry is that a church is enabled to take plenty of time in the consideration of the type of minister required in the situation, and to secure such a man, and at the same time, carry on the normal activities without a slump, thus giving continuity to the work. Attendance on the regular Sunday services, the work of the young people, the practice of stewardship, and the increase of the kingdom can be conserved.

By and large, I have found such service greatly to my liking, despite the fact that it has taken me

away from home and family almost all the year. There is much real joy in such experiences. I know of no better way to end one's life service as a preacher than by helping churches build a bridge over the interim between pastorates. Let me recommend it.

Dr. A. W. Fortune Is Honored

By WILLIAM CLAYTON BOWER, Lexington, Ky.

On September 10, 1944 Dr. Alonzo Willard Fortune terminated a distinguished ministry of more than twenty-two years as pastor of Central Christian Church, Lexington, Kentucky. During these years Dr. Fortune not only gave wise and constructive leadership to Central Church, but endeared himself to the membership of the church, to the entire community in whose civic affairs he has taken an active part, and to the Commonwealth of Kentucky in which he became an outstanding figure. He has been one of the most influential leaders among the Disciples, not only as a great preacher, but as a professor in Transylvania College and the College of the Bible and for five years dean of The College of the Bible, as Chairman of the Kentucky Missionary Society, as a member of the Commission for the Restudy of the Disciples, as President of the International Convention, and as an author of numerous books and articles. To a warm and dynamic personality he has added ripe scholarship, a profound religious experience, and the qualities of a great preacher. His reaction to his loss of vision has been on such a high moral and spiritual level as to enhance his already great influence.

Some measure of the esteem in which he is held is indicated by the honors that have recently been conferred upon him. At its Convocation in June, 1944, the University of Kentucky presented to him the Sullivan Plaque awarded each year to the most outstanding citizen of Kentucky. On the final Sun-

day of his pastorate Central Church held a Testimonial Service in honor of Dr. and Mrs. Fortune in which Mr. Washington Reed, Vice President of the Kentucky Utilities Company, paid tribute to him as a citizen of the community, Dr. Stephen J. Corey, President Emeritus of The College of the Bible, as a teacher and author, Dr. Raphael H. Miller, Editor of the *Christian Evangelist*, as a Disciple Leader, and Mr. Charles N. Manning, President of the Security Trust Company, as the pastor of Central Church. At a ceremony on February 20 of this year Transylvania College presented him with the A. W. Fortune Scholarship Fund of \$5,000 and a list of the donors in braille and conferred the scholarship upon its first recipient, Mr. C. Barnett, son of Neill Barnett, pastor of the Cynthiana Church. On February 22 the Optimist Club of Lexington presented him with a loving cup which is annually awarded to the most distinguished citizen of Lexington, the presentation being made by Mr. Eldon S. Dummit, Attorney General of Kentucky. The Rotary Club, of which Dr. Fortune has been a member for many years, has made him an Honorary Life Member. As an indication of the universal affection in which he is held, while he was in the hospital undergoing an operation for his eyes, a leading merchant of Lexington, who is a devout Catholic, each day when he said his rosary included a prayer for Dr. Fortune. At the Testimonial Service the leading Jewish Temple in Lexington presented a tribute of esteem and affection.

This recognition given to a minister should have great significance for men looking forward to and preparing for the ministry. No man in Lexington in any business or profession has had greater influence upon the community or elicited a more whole-souled response than Dr. Fortune. His is an inspiring illustration of what a minister with a rich endowment of personal gifts, of great personal integrity, and of a thorough scholarly background may mean to the community.

Teaching Religion to Undergraduates

By W. B. BLAKEMORE, Chicago

In so far as the emerging definition of liberal education does not pay true respect to the role of religion in culture it is inadequate. Some attention needs to be paid to the problems of introducing religion into the typical undergraduate program.

There are two basic procedures by which this goal may be accomplished, probably both of them will be needed. The first way is one toward which a good deal of progress has already been made. It is the method of introducing into the social sciences and the humanities those references to and discussions of religion which rightfully belong there. Two decades ago, history was being taught without any reference to the role of religion in society. The influence of religion upon literature and philosophy was hardly remarked in the relevant courses. Already in a large measure, the error of such exclusion has been overcome. Religion is increasingly included in the concerns of sociological and humanistic courses, just as economic, aesthetic, political, and other factors are also now included. We must not be too sanguine about the advances made so far in this direction. While there has been a degree of correction, there is still a vast amount of the "old time education" which reviews history and letters as if religious institutions and ideas had never existed.

What all of us can do, in terms of this basic procedure, is to insist that the educational institutions for which we are responsible shall reveal to their students the role of religion as a cultural influence, just as any other cultural influence is revealed to the students. Furthermore, we must be scrupulously honest in our request, for frequently it will mean

that religion must be revealed as a deleterious rather than a beneficent influence upon society. If the religious forces of the land sell out their souls in order to make sure that education white-washes religion, we can only be sure that academic honesty will eventually rebel against us.

The other basic method of procedure is the introduction of courses on religion into the undergraduate curriculum. At the present time, there are such courses included in the curricula of many institutions of higher education, particularly those with church affiliations. Many such institutions require that all students take one or more courses in the department of religion. But the courses offered are frequently subject to a more profound criticism than that implied by the lassitude with which the students accept them. By and large, the courses on religion now given on the undergraduate level are a watering-down of "vocational" type courses. They may be courses in Bible, important enough in themselves, but completely inadequate in demonstrating the cultural role of religion since biblical times. They may be introductory courses in the philosophy of religion. These courses too tend to leave the student unaware of the nature of religion as a cultural and personal force. Courses in church history may introduce the student to the story of religious institutions as such, but do not go far toward estimating the place of religion in human life. In fact, it must be said that a course adequate to introduce undergraduate students to religion as an aspect of culture is very hard to come by. Perhaps such a course does not anywhere exist.

A further difficulty is that typically, the department of religion is among the least respected of the departments in the undergraduate college. It is more likely to be tolerated than encouraged. In trying to resolve the situation there are Scylla and Charybdis. On the one hand, if the department of religion tries to strengthen itself in vocational

terms, it may distract students from other studies which would be valuable for their later professional development. In such a case, the undergraduate department finds itself subject to criticism by the graduate seminary for taking over the latter's functions. On the other hand, unless the undergraduate department seeks to strengthen itself, it will die from the top down because of lack of contact with alert students. As every professor knows, the only possible way in which to guarantee good introductory courses is to give the teacher access to more advanced students who will sharpen his mind and increase his own critical sensitivities by their discussions. Good introductory courses are assured in any field in which the professors also teach vigorous students at the more advanced levels of their subject matter.

In situations where both undergraduate and graduate work are offered, the difficulty of steering between vocationalism and stultification is overcome because men from the graduate school usually comprise the undergraduate department of religion. The greatest problem exists where the graduate professor is not available. In such a situation the undergraduate professor lives between two fires. If he offers courses on the higher levels the seminaries will criticize him. If he doesn't offer them, life becomes stale and unprofitable.

There are several suggestions which can be made. Where teaching of religion on the higher levels of undergraduate education is well done it should probably be recognized for its worth by the graduate seminaries. The latter institutions will have to insist forever on the primacy of liberal studies as the content of pre-theological education. But when good courses on religion can be included in a student's program without jeopardizing the liberal content, they may have a place. As a matter of fact, every graduate dean already has spotted in his mind, professors of religion and philosophy in various

colleges who do a good task of preparing men in these areas. Students of such men are especially welcomed as they come up for graduate studies.

A second suggestion is that a real place for undergraduate instructors of religion be made in the increasing number of programs of adult education. No doubt such men are already used to some extent by the neighboring churches. But instead of being used as Sunday school teachers they should be used more systematically by the churches for truly worth-while courses in religion. Such courses would benefit the churches more than they realize as their members became increasingly educated about religion. While such courses tend to be more numerous in the larger cities, there certainly must be potentialities for them in wide-awake small towns. At any rate, here is one way in which the undergraduate professor might be given access to minds more vigorous and mature than those of the typical freshmen.

A third suggestion is that the administrative officers of the colleges should recognize the irreplaceable value to the professor of religion of the professional associations, and make every effort to insure the attendance of their instructors at the meetings of such associations. The advancement of religious thought is peculiarly dependent upon the frequent interchange of ideas in face to face relationships. This is much more true for religion than it is for chemistry, for instance. But the same college president who will make sure that the least of his chemistry instructors get to the American Chemical Society meeting, takes no initiative whatsoever to get even his best religion professor to a theological society meeting. The initiative to correct this condition should not be left up to the professor. The administrative head of the institution should be aggressive in creating the possibilities for his professors to participate and profit from the professional religious organizations. Incidentally, the

organizations would find themselves strengthened. And not so incidentally, the Campbell Institute is the one organization among the Disciples of Christ which is dedicated precisely to the task of intellectual stimulation which is the only possible way by which undergraduate courses in religion can ultimately become vigorous.

In conclusion, until the undergraduate professor's birthright to participation in enlivening discussion is recognized either through the offering of advanced courses, adult education work and professional associations, no real criticism of his teaching is justified. Least of all has anybody the right to decide that the best thing to do is to turn religion out of the undergraduate curriculum. It belongs there, and its hand in that situation must be strengthened.

What Name?

By J. A. DILLINGER, State Secretary of Iowa

The older I get the more I think people like to argue just for the pure fun of the thing.

The other day I was an interested listener to an argument over the name of the church. Whether it should be—"Christian Church," "Church of Christ," "Church of God," "Disciples," "Church of the First Born," "Church of the Brethren"—and so on. One man argued that it should simply be "The Church." His argument was that there is only one church and to have many names is what makes so many denominations. One man held that it should be called "Assembly." He quoted, "To the General Assembly and Church of the First Born." Well, at least he had scripture. One person said, "Christ said, 'Upon this rock I will build my church,' therefore the church should be called "Church of Christ." Another said, "Just as well say 'Christ's Church.' "

Then some one said, "The term Christian may be

applied to an individual but not to a group." Then another said, "That is true of the word Disciples, an individual may be a Disciple but a group cannot." Then another said, "Well, if you have one Disciple then add one or two more to the group don't you have the plural and so Disciples?"

Here is an argument that I had never heard before and I thought I had heard them all. In Acts 11:26 we read, "Paul and Barnabas assembled themselves with the *church* and taught much people, and the *Disciples* were called *Christians* first at Antioch." This man argued that in this passage we have the three terms, The Church, Disciples and Christians all meaning the same thing. Said he, "The meaning is clear, there was a church at Antioch, this church was known as Disciples, also as Christian, the writer was not thinking of an individual, he was thinking of a group, therefore a group may be called The Church, Disciples or just Christians."

Another then said, "Did you ever read Acts 11:29? It says there that the disciples, meaning church, every man according to his ability, determined to send relief to the brethren which dwelt at Jerusalem." Therefore, so he held, the church at Antioch was called Disciple and the church at Jerusalem was called Brethren. He went on to say that in the church at Antioch only the men were called Disciples, therefore women could not scripturally hold that name.

Then a little man who had been listening but saying nothing spoke up and asked if anyone had ever read Gal. 1:22. Everyone listened as he quoted the following, "Afterward I came into the regions of Syria and Cilicia and was unknown by face unto the Christian Churches of Judea." Someone with a New Testament turned to that passage and said, "It does not say that, it says, 'Unto the Churches of Judea which are in Christ.'" The little man pulled out a Greek New Testament and read a free trans-

lation and then he said, "Did you ever read Mof-fatt's translation and the Twentieth Century?" They translate this passage literally which is "Christian Churches." I have not had time to read these translations nor have I taken the time to read my Greek New Testament. That is a pleasure I mean to avail myself of the first time I have an evening that is free.

After the group broke up I sat for several moments thinking. I happen to know that in Missouri, Arkansas, Oklahoma, Colorado, Kentucky and many other states practically all of our churches are known as Christian churches. I have worshiped with those folks and find them very devout, then I have worshiped in many Iowa churches known as Churches of Christ and they too are devout. Over in Ohio and some other places I have worshiped in churches known as "Disciples"—they too are devout.

I would not find fault with a man who called me an American, nor would I be mad if he called me a man of America. I think I prefer the name American just because it is the most common usage. I am familiar with that term. I find my greatest difficulty is in being JUST A CHRISTIAN. I have been in a few congregations and wished that they were more Christ-like. I am not so much interested in what name is written on the corner stone, whether Christian Church or Church of Christ, as I am in what name is written on the hearts of the people who worship there.

After the argument of my friends I confess I was a bit stunned. I was worried. The argument had all been centered on terms. There was not a word said about the Life or Spirit of the worshipers. After all it comes down to a question of whether we are really and truly Christian. Words are vehicles of thought, carriers of ideas. The New Testament writers wanted to get to us the idea that the church is a Holy Institution.

Reveille for Radicals*

By ROBERT THOMAS, *Maywood, Illinois*

The author of *Reveille for Radicals*, Saul D. Alinsky, is a child of Chicago. He knew the slums when he was young. He managed to get a formal education at the University of Chicago where he earned the Ph. B. degree in 1930 and was a graduate student in Sociology from 1930 to 1932. He became a sociologist and criminologist, studying crime at first hand within the Capone gang, refusing to be satisfied with the books in the University library and his teachers there. He worked with the Institute for Juvenile Research, became a member of the state prison classification board, and chairman of the race relations committee of the Metropolitan Housing Council. He has written many articles for sociological, psychological and criminological journals. He has always been a radical—a thorn in the flesh of the status quo. He has continuously assailed social workers as uninformed, superficial, distant from the people they profess to serve. He has little patience and much contempt for the liberals, who talk their way through life, and "function smothered in surmise." He went to the place where the people are, to inspire and organize them for effective participation in deciding the questions of their collective lives. The result has been the founding of the Industrial Areas Foundation, which he heads, and the People's Organizations which are already functioning full blast in Chicago, St. Paul, Kansas City, and Cleveland. Here in Chicago anyone who reads the papers is aware of the power of the Back of the Yards Community Council which was the first of his People's Organizations.

Since De Tocqueville wrote in 1835 that the citizens of the United States had become "more than

* From a review at the Chicago Disciples Ministers' meeting March 18, 1946. The book is published by the U. of C. Press: pp. 228. \$2.50.

kings and less than men," our society has become larger and more intricate, the sources of power more remote and obscure, the organized expression of power—particularly economic power—incomparably greater. How can a little man participate, or even feel that he participates in the determination of his destiny? Taking Alinsky at face value that is the question prompting his work with the people and the writing of this book.

The book begins with the question, "What is a Radical?" Mr. Alinsky answers that a Radical is one who really likes people—all kinds of people—without any restrictions of class, race or position. He maintains that such individuals are rare, for most of us like only those who are like ourselves. We are "Mr. Buts." We always qualify our likes. Most of us don't really like people; we just tolerate them. Those who fight the battles of others, but never think of them as "others" are the real radicals.

The Radical really believes what he says. He believes that the common good is the greatest personal value. He believes in his fellows genuinely and completely. He is so bound up with mankind that he personally shares the pain, the injustices and the sufferings of all his fellows. He is concerned with fundamental causes rather than current manifestations.

The Radical wants a world in which the worth of the individual is recognized. He wants a world where men can live in security, dignity, happiness and peace, ". . . a world based on a morality of mankind." (p. 23) He is dedicated to the destruction of the *roots* of fears, frustrations, and insecurity whether they are material or spiritual. The Radical wants to see men truly free.

The Radical believes in the possibilities of men. He places human rights far above property rights. He will fight for individual rights and against centralized power whenever the need occurs. He is

deeply interested in social planning but is suspicious of any planning that imposes something from the top down. He believes democracy must work from the bottom up. He believes in *real* equality of opportunity for all peoples regardless of race, color, or creed. He knows that man is not just an economic man and will therefore fight privilege and power acquired by any small group whether it be political, financial or organized greed.

Alinsky believes that the Radical possesses, beneath his stormy exterior a rare quality of inner peace. He says: "It is that tranquility that can come only from consistency of conscience and conduct." I think that preachers know what he is talking about, for if we don't have that tranquility we wish we did.

Considerable time is spent marking out the differences between a Liberal and a Radical. Alinsky says time need not be wasted on the Conservatives "since time itself will take care of them."

1. Radicals remain young with the passage of years. Liberals grow old and conservative.
2. Liberals like people with their heads. Radicals like people with both their heads and their hearts. Liberals have radical minds, but conservative hearts.
3. Liberals regard themselves as well-informed and well-balanced. They look upon Radicals as "cranks."

Radicals are men of action. They accept the charge of the Liberals that they are "partisan" and reply that the only non-partisan people are those who are dead. Alinsky says that the difference between a Liberal and a Radical is that the Liberal walks out of the room when the argument turns into a fight. And again, "A Liberal is one who puts his foot down firmly on thin air."

4. But the fundamental difference between Liberals and Radicals is with regard to the issue of

power. Liberals fear power and its application. Liberals generally agree with the objectives of the Radicals when they use power, but disagree with the tactics. Radicals precipitate the social crisis by action—by the use of power.

The author debunks the theory that the labor movement is radical—in its present form at least. He examines the ends of each—the ultimate objectives of the Radical and the ultimate objectives of the labor movement. The ends of the Radical are progress, change, a world where good and evil will be measured in terms of social morals and not money morals, where the jungle of laissez faire capitalism will be replaced by a system “worthy of the name of human civilization.” On the other hand, the objectives of the organized labor movement are concomitant with those of the capitalistic economy of which it is a part. Organized labor has always opposed revolutionary action aimed at the destruction of monopoly capitalism. The practices of American labor unions have not differed from those of big business. Labor has dealt wherever and with whomever it could with only one objective—to secure benefits for itself. Among other examples he cites the support of Tom Pendergast in Kansas City by organized labor there and the nostalgia with which the Labor leaders yet look back on the good old days with “Uncle Tom.” Labor will deal where it can.

The Unions that are well established and respectable express the kind of social philosophy and political participation which damns them in the eyes of both Liberals and Radicals. They are citadels of conservative reaction. In their early days unions are champions of liberty, equality, justice and other principles approved by both Liberal and Radical. “They fought for bread, but as they came into their own in the monopolistic capitalist economy, they too sat down and ate cake.” p. 53.

In the field of racial bigotry it is impossible to say that the unions are more emancipated from prejudice than the general population. Many unions bar Negroes in their constitutions. Others practice segregation by admitting Negroes only to special auxiliary memberships—Jim Crow in its most primitive form. Important labor officials have publicly waved the torch of human rights and racial equality with their right hands while their left hands are busily engaged in secret, dirty discriminatory practices. American labor is committed in principle to racial equality, but so is the whole American nation. The record is about the same in one as the other.

Alinsky believes that the labor movement is perhaps the very best carrier of democratic hopes and aspirations of the common people in spite of its rot. The Radicals asleep within it must be waked up and the present reactionary leadership de-throned.

Alinsky deplores the sectarianism and sectional isolation so prevalent in America today. He calls it "the American form of division" and maintains that it may end in catastrophe. Farmers, workers, businessmen, religious leaders, clerks, all are unable to see beyond their own bailiwick and very few of them recognize that only through seeing the picture of the people as a whole will they be able to work out both the philosophy and the methods of creating a better way of life." (p. 60)

The third chapter is called, "The Crisis" and to my mind is the most significant in the book. The author begins with stating the fact that the Chinese write the word "Crisis" with two characters. One means *danger*, and the other means *opportunity*. The danger of our times he defines as fear of the future. "It is the mass fear of trying to pierce the darkness ahead that paralyzes us into indecision and wretchedness." (p. 63) Then he goes on to ask the question, "How unknown is the unknown?" If

we face the future honestly, what can we know about it without any reasonable doubt?

1. We know from the atomic bomb and from long-range rocket explosives of this war that either we permanently end war or it will most certainly permanently end us.
2. We know from all about us that the democratic way of life is the most efficient instrument that man can use to cut through the barriers between him and his hopes for the future.
3. We know that to date most of our pain, frustration, defeat and failure has come from using an imperfect instrument—a partial democracy.
4. We know that one of the greatest obstacles in the way of straightening out the affairs of mankind is the confusion and inner conflicts raging within men. It is the vast discrepancy between our morals and our practices.
5. We know that man must achieve faith in himself—in his fellowman and in his future.
6. We know that injustice, no matter how small it may be, is malignant and becomes world-wide unless checked at once.
7. We know that man must cease worshipping the god of gold and the monster of materialism. It has reached the place where man must have spiritual values if he is to survive physically.
8. We know we must concern ourselves with major fundamental causes and not with end products.
9. We know we must face the issue of mankind's obligations as well as its rights.

The main point of the chapter, and it is truly a significant one, is that all the panaceas and formulas advanced by various groups to deal with the crisis situation in which we find ourselves deal with the structure of society and not with the substance—the people. The structure, our author points out, is not only secondary, but very much so in relation to the substance. In the last analysis of our democratic faith, the "answer to all the issues facing

us will be found in the masses of the people themselves, and nowhere else. Confining ourselves to the problem of the structure of our society we will revert to the ancient fallacy of assuming that laws make men rather than that men make laws."

The crisis is fear of the future. The opportunity is the chance to work with the people rather than working with the structure. The opportunity is to work with the people so that through them the dreams of mankind for a better world will be made real. The opportunity is the chance to create a world where life will be precious, worthwhile and meaningful—so much so that men will not try to kill other men, will not exploit other men either economically, politically, or socially; where values will be social and not selfish; where man will not be judged as Christian or non-Christian, as black, yellow, or white, as materially rich or poor, but will be judged as a man. A world in which man's practices will catch up with his ethical teachings and where he will live the full consistent life of practicing what he preaches. A world where man is actually treated and regarded as being created in God's own image, where "all men are created equal." (pp. 65-66)

The job is to get people awakened—to rouse them from the abysmal apathy which has resulted in the decay and breaking down of a large part of those few ideals to which mankind has so desperately clung. Alinsky describes the kind of hopelessness and futility and despair that is the totality of the average workingman's life. He describes urban anonymity, and then says: "Social objectives, social welfare, the good of the nation, the democratic way of life—all these have become nebulous, meaningless, sterile phrases. Industrial civilization with its unemployment, deterioration, disease, and crime, which issue in distrust, bigotry, disorganization and demoralization threatens the very foundations of the democratic way of life. Democracy can be saved

only by awakening the people and organizing them effectively so that they can participate. "It is only through their organizations that democracy moves forward. The organizations in which they participate, own, and through which they can express their interests, hopes, sentiments and dreams."

Here are some important figures. A study of the degree of participation of people in their various organizations was made which showed that in the most active peoples organization the participation was only from 5 to 7%. The degree of participation in the most powerful political machine in that community was only $\frac{1}{4}$ of 1%. The most powerful labor union in that area only had 1% participation, and the strongest churches (outside of Sunday services) had only $\frac{1}{2}$ of 1% participation. Here is certainly a tragic commentary on the apathy and disinterest of the American people. Democracy is dying at the roots.

The road to fascism is apathy, frustration, futility, despair, hopelessness. Fascism does not have a chance when the people are active, interested, participating, cooperating, informed, democratically-minded, confident in themselves and their fellows.

No single institution, he says, can resolve the issues facing mankind. *The labor unions* are concerned with the problem of bettering working conditions in industrial areas and they have placed other issues in secondary position. They have failed to recognize that political and social action are as important to their ultimate objectives as their economic ends. *Organized business* assumes that profits are a cure-all, and has ignored the fact that the welfare of business rests upon the welfare of the consumers of the nation. *Organized religion* has made adjustments, compromises, and surrenders to a materialistic civilization for the benefit of material security in spite of occasional twinges of conscience and moral protests. "The result is that much of organized religion is materialistically solvent but spiritually bankrupt."

Europe possessed a militant labor movement far stronger than that of America—yet Fascism and war came to Europe. Thirty-three million people were involved in the cooperative movement in Europe—yet Fascism and war came to Europe. The organized Christian Church is much older and much more entrenched in Europe than in any other part of the world—yet Fascism and war came to Europe.

What shall we say about this book? How shall we evaluate it? It would be easier if we knew the author personally and had confidence in him as a person. There are too many shady spots in the book, too many blank places. Raymond Walsh said in a Review in the New York Herald, "He seems a saint with the skills of a ward heeler." The book is practical. It is the result of work and life and organization among the people. It is first-hand, down-to-earth. Radicals will like it. Liberals will be cautious about parts of it. Conservatives will "view with alarm."

A Book by Jack Finegan

Mr. Finegan is director of religious activities at Iowa State College at Ames. His book, *Light from the Ancient Past*, covers 500 pages and is published by the Princeton University Press. It is "a connected account of the background of the Bible and of early Christianity as known through the discoveries of archeology." The author shows how Biblical history fits into the wider history. It is fluently written and is illustrated by a wealth of reproductions from personal study of the sources in Palestine and in the great museums of Berlin, Paris, and Cairo. There are over two hundred illustrations in beautiful cuts of remains of ancient places, inscriptions, and individuals. A thorough account is given of the catacombs, of their sym-

bols, and epitaphs. Interesting explanations are given of the preparation and use of the writing materials on which the earliest New Testament books were written. The history of the manuscripts upon which these books are based is a thrilling narrative, and it shows that the text of the New Testament is supported by a great wealth of documents, and that these documents reach back in time much nearer to the originals than is the case with any other literature of the Greco-Roman world. Mr. Finegan cites an impressive number and range of authorities in the whole vast field which he has covered, and he has made the facts and events of the long history treated, into a readable and fascinating story pertinent to an understanding of Christianity and its influence in the world today. It will be highly interesting to see what the reviews and comments of the specialists and critics will be when they make their appraisals of this scholarly and timely work.—E.S.A.

A Pastor's Letter

By FRAZER A. THOMASON, Moorhead, Iowa

By now, you no doubt know that the pastor's family will be bidding farewell to the Moorhead church and its people sometime this summer. Since our plans are somewhat different from those previous ministers who have been called away, I feel that you have an interest in knowing something about them. In the past, your ministers have been almost consistently called to a larger church. The Moorhead church enjoys an excellent reputation in Iowa for selecting ministers with promise and then helping them to be ready for a greater work.

This, however, is not the reason for your present pastor's leaving. As you know, there is a "minister shortage," and many churches are offering great inducements to young ministers. However, feeling as

I do that I have not fully met the challenge of God's great work here in Moorhead, I feel compelled to become better equipped before presuming to shepherd any larger flock. The calling to the ministry is the highest calling a man or woman can answer, and we belittle that calling if we presume to enter into it ill-prepared. It took 15 years of self-discipline and training after he was converted to Christ before the Apostle Paul was ready to preach. This is not to imply that we should not preach while preparing. Much of a pastor's training and discipline comes in the day-to-day associations with the saints in our local churches, and in each church I have served there have been strong yet humble men of God who have added much to my spiritual stature. Thus we feel that the pre-ministerial training at Drake University, together with the practical experience gained in churches we have served, has laid an excellent foundation for the further training that is necessary to the building of an adequate ministry.

Ministerial training schools in the Brotherhood are of three kinds: (1) Colleges which give a four-year course in "Bible" alone, with only minor emphasis upon related subjects; (2) Liberal Arts Colleges in which there is a Bible Department offering to undergraduates fully accredited courses of a religious nature; (3) Graduate Seminaries, which are open only to those who have graduated from one of the other two mentioned. There is a difference between the two undergraduate schools, and this difference has often been stressed to the disparagement of the Liberal Arts college. They represent two widely different viewpoints respecting the training of the ministry.

Some of today's colleges operate on the assumption that training in Bible alone is sufficient for the preacher today. Some go so far as to discourage any courses dealing with other subjects, and they make it difficult for their students to com-

bine Bible study with a basic foundation in other colleges nearby. Then, when they have given their prescribed courses, whether it be one year or four, they teach that there is nothing further necessary. Such colleges today include Minnesota Bible College, Cincinnati Bible Seminary, Lincoln Bible Institute and others. Johnson Bible College has often been falsely included with these others, but Johnson is rapidly acquiring full accredited standing as an educational institution. Mr. Aldis Webb, our recent evangelist, spoke with pride of the record of Johnson graduates, in that 90% of last year's class have continued their education in one of our graduate seminaries.

On the other hand, the viewpoint of the Liberal Arts college is that the student should be given a general education in the arts and sciences and then be sent to a graduate seminary for specialization in the field of Christian training. There is a recognized weakness in this, in that some of us do not get the seminary training right away but take a church instead, there being such a demand for ministers. Here in Iowa, we have more than a hundred churches served by Drake University graduates. Some, like myself, have not completed their professional training, but are serving faithfully their many flocks. However, we have all received one full year of Biblical subjects under trained spiritual men, to at least partially equip us for our task. And these subjects apply fully toward our basic liberal arts degree.

These are days when our young people naturally go on to college after completing their high school courses. This drift started a generation ago in Moorhead, as evidenced by the fact that a large percentage of our people living here are college trained. Should not your minister have the liberal arts training which his own people are receiving? Can he be content with a specialized training in any single field, even that of Bible, without getting the broad

basic foundation which equips him to live with respect among the members of his church and the leaders of the community? Can the minister of the Gospel run the risk of losing the respect of his people who are keeping abreast of history and economics and political science and psychology? Could such a man even impress his people that he is an authority in his own field, the Bible? A physician could conceivably get a certain amount of strictly medical training in a much shorter time than that which is required for an M.D. degree, but who among us would deliberately choose to be treated by what the medical profession calls a "pill-peddler" or "quack," rather than a reputable physician? Certainly our soul's welfare is as precious as that of our body, and our churches should expect their ministry to meet the highest possible standards.

Of course we hasten to affirm that the first qualification for a minister of Jesus Christ has nothing to do with his schooling. Whether he comes from one type of college or the other, or no college at all, the first consideration must be his attitude toward Christ and his calling to Christ's ministry. Some of us have known men whom no amount of formal training could make into a minister. We have known others who served their Lord humbly and well with no training at all.

Your pastor has completed his basic liberal arts training. When I received my degree in 1941, I was anxious to preach. I had worked hard to finance my education. A college course is not cheaply obtained, and Drake University's tuition is high. I could see no way to go right on studying. But now I feel ready to complete what I began in 1937. In fact, I have reached the place where I must go on if I will be honest with myself and my Lord. I know some of my weaknesses. They lie in the fields of: (1) pastoral relations with my people; (2) adequate workable methods of Christian education; (3) the administration of the church. So far,

preaching has been the outstanding part of my ministry. I say this humbly, for that is perhaps the only phase of my work that has been highly praised and meagerly criticized among Christians I have served as pastor or evangelist.

We have determined to go on to one of our Brotherhood seminaries with no further delay. We have selected the College of the Bible in Lexington, Ky. because it seems to offer much guidance in the fields wherein I am weak. The men who come from there have made consistent records of Christian service. Lexington is very near the birthplace of our Brotherhood. It is next door to Bethany, West Virginia, our first Christian college organized by Alexander Campbell. The names of Barton W. Stone, J. W. McGarvey, "Racoon" John Smith, Robert Milligan and many others are interwoven with the origin and early development of our Brotherhood history. Some of the men now active in the College of the Bible are respected and loved for the contributions they have made to our communion, and I look forward eagerly to much spiritual enrichment by contact with them. I feel that it is advisable that I seek my further training outside Iowa. I am justly proud of the basic foundation I received at Drake University, because a degree from Drake ranks with one from any other school in the United States. Every university in the country will honor a student from Drake with full standing. (This is true of but a few of our Brotherhood schools.) But I believe that in order to do justice to this liberal arts training, I must seek graduate work elsewhere. We plan to enroll this fall, and will move to Kentucky whenever a student church is ready to accept us as minister. The course is three years, but it is possible that I will require four years, since it will be necessary to divide my time.

We look forward to three months yet of the same fine fellowship which we have enjoyed in the past in Moorhead. Our love for the church here and its

people is based partially on a conviction that you have helped us to grow, and partially on the knowledge that you are a splendid unit in the larger fellowship of God's people whom we hope to serve in our years to come.

The Making of a Pope

Recently there appeared in the press an article headed, "Methodist Church Picks 5 Bishops." Then under that head the pictures of the five Bishops were shown.

Reading the article a very innocent paragraph was discovered. "Bishop Titus Lowe, of Indianapolis, Indiana, elected President, becomes the highest ranking Methodist official in the United States."

The five Bishops were chosen from among all the Bishops of the United States to offices of the council of Bishops of the Methodist church.

Now, we understand that Bishop Lowe does not think of himself as being the beginning of a popery among Methodists. There is no such idea in the minds of the Bishops or among the splendid Methodists of the United States.—But suppose this goes on and on for, say three hundred years. Little by little the "President of Bishops" gets more and more power. The "Officers" of the council of Bishops also gain more power. These officers become in effect a college of Cardinals. The President becomes the Pope.

It was in some such manner that the Roman Catholic Church gained power and thus the Bishops developed a Pope.

Now suppose the Methodist church were the only religious body and that it had the backing of the government. It would not take three hundred years to make a Pope.

We do not wish in any way to embarrass our

good Methodist friends, this same thing would be true of Baptists, Disciples, Congregationalists or what have you. It is just one of those things that power and organization develops.

Mission to Korea

February 20, 1946

Dear Mr. Ames:

Many thanks for the extra copies of the November SCROLL. I have placed several of them where I know that they will be appreciated.

You will doubtless be surprised to learn from the enclosed clipping that the next number after March should be sent me care Military Governor of the American Zone, Seoul, Korea.

I may have to miss the semicentennial of the Campbell Institute, but I hope not,

Charles S. Lobingier.

Charles S. Lobingier, of 1951 Locust St., Philadelphia, for 12 years a trial examiner for the Securities and Exchange Commission, is returning to the Pacific on another important judicial assignment.

It was disclosed today that he has been appointed legal adviser to the military governor in the American zone of Korea, with special reference to the drafting of a constitution and codes for the country. He expects to leave next month.

Lobingier, before coming to the SEC, was a member of the Philippine judiciary for ten years and served for another ten years as a member of the U. S. Court for China.

Roscoe Pound, former dean of the Harvard law school and still a member of the faculty, has been appointed legal adviser to the Chinese Government. Pound, who leaves Harvard at the end of the academic year, and Judge Lobingier were members of the 1888 class at the University of Nebraska.

The State of the Brotherhood

By F. E. DAVISON, South Bend, Indiana

Next August the state of the Brotherhood may be a "fluid" state for the International Convention has been moved from Oakland, California to Columbus, Ohio. This change of location almost insures us a "hot" convention for the date has not been changed. August in Columbus is not usually the coolest place in the world but we can always hope for the best.

Having served on the executive committee of the International Convention for three years I know how much easier it is to criticize decisions that are made than it is to make important decisions relative to the convention. The present committee has undoubtedly done what appeared best for the brotherhood and even though the change of location may seem like passing from heaven into warmer regions we must remember that hotel accommodations and a score of other things had to be taken into consideration.

The next convention does face the task of meeting the challenge of tremendous world needs—it is the year for the choice of a new president of the United Christian Missionary Society—it is to hear the reports of important committees and it may be that these important matters should be decided by the hardy and faithful souls who will attend a convention no matter what the thermometer says.

Speaking of conventions—I am told that another session of the North American Christian Convention is to be held in Indianapolis in May. It is stated that this convention is to be devoted wholly to the preaching of the gospel. That is a worthy aim for any gathering but one would suppose that those who will attend this convention heard the gospel preached in their own pulpits. Of course, if they do not hear it so preached it is well for them to assemble in Indianapolis for a week and listen to

such preaching. If they would only come 140 miles farther North they could hear the gospel preached every Sunday.

Excuse us for mentioning it but we understood that the "Commission to Study the Future of the Disciples" had been working on a plan of cooperation that would prevent the holding of "rump" conventions. May we not hope that at Columbus this committee *reports progress?*

Believe it or not, the only criticism received on the first column of "The State of the Brotherhood" was concerning the brevity of the column. Does this unanimous approval mean that a "brilliant" columnist has been overlooked for years or does it mean that only one good brother read the column?

The state secretaries received quite a jolt last month when one of the SCROLL contributors suggested "a six years' ceiling" on their jobs. For many years I have been advocating the election of the President of the United States for six years with the provision that he could not succeed himself. I had not thought of applying such a plan to our state secretaries. Brother Oeschger has retired and he can safely attack our "bishops" but I am a young man so I must come to their defense if I expect to live with them.

The fact is most of our state secretaries do a hard job (and a thankless one) in a grand fashion. For seven years I have been in my present pastorate and I do not yet know all my sheep (especially the goats) by name. It is doubtful if a secretary can learn his state geography in six years let alone get acquainted with the "quirks" of his preachers or the eccentricities of his church officers. Of course there is such a thing as knowing too much about the preachers and the churches. There are two sides to this question and I am prepared to teach it either round or flat.

We are told that we have only 1000 in our schools

preparing for the ministry and we need twice that number. A recruitment program is underway to recruit another thousand full time workers. This is a worthy cause but it will be a tragedy if we enlist that number and then after they are trained there is no place for them to serve. Some of us are haunted by those days when we called home half of our missionaries and strong preachers were without pulpits in which to preach. An even greater tragedy would be to give encouragement to short-cut methods in ministerial training. The assembly line that turns out preachers in six months or two years is a curse and not a blessing.

We Disciples face that other nightmare — the placement of preachers. Those who have always had flattering calls stacked up on their desks find it hard to realize what a minister experiences when he faces the necessity of moving and the mail brings no calls. Some good men have been forced to enter competition with their brethren and even to solicit church officers. We have the world's worst method of preacher placement and whenever any attempt has been made to remedy the situation cries of "ecclesiasticism" and "religious dictators" have gone up from many directions. As a brotherhood our first prayer should not be "Lord, send forth reapers" but, "O God, teach us how to get the right reaper in the right wheat field."

The Campbell Institute will hold its usual "mid-night sessions" during the International Convention of the Disciples of Christ in Columbus, Ohio, August 6-11.

The Fiftieth Anniversary Celebration of the Institute will be held in Chicago November 11-14, during the William Henry Hoover Lectureship on Christian Unity, under the auspices of the Disciples Divinity House. These four lectures, inaugurating this significant Lectureship, will be given by The Right Reverend Angus Dun, Episcopal Bishop of Washington, D.C.

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A Dialogue About God*

By EDWARD SCRIBNER AMES

(There are four parties to the conversation, a minister, his wife, a philosopher, and a theological student.)

M. It is about time for me to call a cab to go to the train, my dear, and I hope I have packed everything I shall need for the trip.

W. And have you your name on you?

M. Yes, but why do you ask that?

W. Well, you know our neighbor had a bad fall last year and struck her head on the cement steps of the railway station and there was nothing about her to identify her, and it was a long time before they learned who she was and to what hospital to take her.

M. Now don't let yourself be worried by things like that while I am gone. Anyway, don't you think God will take care of me if we have a wreck?

W. Maybe, but you are supposed to be an intelligent person, and it is just plain common sense to do what you can to take care of yourself.

M. All right, I'll have my name in my date-book where it can easily be found. But one of these days I should like to have you tell me what your idea of God is, since you do not seem ever to be willing to leave anything to him that you can do yourself.

W. Oh, I don't know what my idea of God is, and I don't know that it makes any difference anyway. I just try to do the best I can and let it go at that. But sometimes, old dear, it does seem as if the things you leave to God to look after are really left to me or to some one else around the house.

M. It is too bad I have to go to that train in a

few minutes. I see you are in a good mood for discussion, a bit mischievous and not too happy over my going away just now. What would some members of the congregation think if they heard you say you don't know what to think about God and that you don't know that it makes any great difference anyway? If the idea of God isn't important, why are so many books written about it, and why is the word God used in oaths at law, and in oaths of wrath, and in moments of great surprise as among the scientists when they witnessed the tremendous explosion of the first atomic bomb in the desert of New Mexico? The word is evidently deep set in the mind and emotions of mankind. It must mean something. Perhaps on this trip I shall have a chance to think over again this question that you have somewhat nonchalantly settled for yourself. So I say good-bye again and remind you that good-bye means God be with you.

* * *

Philosopher. Good morning, Parson. I wondered as I was coming down to the station, whether I would meet any one I knew going on this train. Now, maybe this will be our chance to straighten out the affairs of the world again.

M. Nothing could please me better than this opportunity to do just what you say, straighten out the affairs of the universe. The world is certainly in a terrible mess, with this war raging to some kind of a finish, and the atomic bomb shaking our nerves and already suggesting the possibility of a third world war before the second is ended.

P. I can see that these must be hard days for you ministers. They really are bad enough for us philosophers; but people expect ministers to offer to do something about it, at least to give them courage and comfort. They are even likely to ask you why God allows these wars to happen, and whether

God himself can do anything about such catastrophes.

M. I am glad you brought up this question for it is exactly what I want to talk about with you. As I was leaving home a few minutes ago my wife was worrying a little over my having to make this trip, and I asked her whether she didn't think God would take care of me. She replied that I ought to do what I could to take care of myself, and added that she I didn't have any very clear idea of God, and wondered how important it was to have such an idea if one just goes ahead and does the best he can. I told her that was a bit disconcerting to me after all my sermons she had had to hear, and after all my efforts to give people reasonable ideas of religion. Let me ask you how important you think it is for people to have some idea of God they can believe in and live by.

P. I regard the idea of God as most important. It is central to every religious system and it is of supreme practical value in making ordinary life significant. One reason our society is so confused and unhappy today is that persons do not have a reasonable and satisfying idea of God.

M. Since you are both a philosopher and a theologian, I am curious to know whether it is as a philosopher or as a theologian that you think God is so important.

P. God is important in both subjects. It does not seem to me philosophy and theology are very different when dealing with religious matters. At least today that is the case.

M. Strange as it may appear to you I find myself more and more inclined to value the philosophy of religion higher than theology. My reason is that historically theology has been based on revelation, while philosophy is the work of man's intelligence dealing with the facts of observation and experience. Theology has traditionally made faith, faith

in revelation, the first requirement for getting at the truth; while philosophy begins with the facts of experience as given by the sciences and makes its generalizations and inferences from these. It has occurred to me that as theology is conceived by many conservative theologians it has no more reasonable basis than astrology or alchemy. When the science of astronomy and the science of chemistry were developed, the conceptions of astrology and alchemy were discarded for the more verifiable procedures of the new sciences. Wouldn't it contribute to clarity and effectiveness in religious matters to deal with them also in terms of science and philosophy rather than in terms of theology?

P. It still does not seem to me to make much difference whether or not the word theology is used, so long as we keep our thinking clear on the facts dealt with. It is true that some theologians doubt the competence of philosophy to treat adequately of religious subjects, and certainly many philosophers regard theology as committed beforehand to assumptions and procedures not recognized in philosophy.

M. What about the scientists in reference to both theology and philosophy of religion? Is not the strength of the scientists, as compared with the others largely in their use of the scientific method, a method which depends less on authority, undue generalization, and speculative theory?

P. Yes, I agree that the method of inquiry is the important thing, and it depends on the method as to the validity of the results attained in any subject matter. This is what gives the basic unity to all the sciences, whether physical, biological, or social. I think this is the method that should be followed in dealing with the subject of God.

M. It would be very significant if the use of this scientific method were to bring greater agreement on religious matters. Practical persons like my wife

would certainly be happy to see that result; for it is no doubt the sharp and endless differences over religion that often make the whole matter seem profitless and negligible. I wonder whether you see any progress toward agreement concerning God.

P. It certainly is evident that many ideas have been outgrown. Few educated persons any longer think of God as ruling the world through angels, demons, miracles, and portents. The idea of the supernatural in some form, however, still has a large place in the popular mind as may be heard any day in numerous radio broadcasts. As a teacher in a theological seminary I find that in some form it is common among our first year students although they are all college graduates. As you know, I myself have been severely criticized for rejecting the supernatural.

M. Yes, and that has interested me very much. How can you make God mean anything to people if you deny that he is supernatural?

P. My answer is that it is difficult to give meaning to the idea unless one does deny the supernatural. A supernatural deity is by definition so out of relation with the actual world and with men, that it is impossible to have any rational understanding of his nature or action in the world we know. The extreme mystic accepts this defeat of knowledge but clings to irrational feeling for assurance. But I think of God as within the order of life we know and am convinced that it is more important to discover what meaning God has than to try to find arguments for his existence. The old 'arguments' for God were regarded by Immanuel Kant as unequal to proving what they sought to prove and so he therefore discarded them all; the ontological, the cosmological, and the argument from design. Kant turned to the "Moral law" as the key to the meaning of God. This moral law, or the sense of duty, seemed as clear to him as the starry heavens

above, and as independent of the will and ingenuity of man as the stars themselves. This conception of the will rather than reason as the approach to God identifies Kant more with the romanticists than with the rationalists but it is not a light or sentimental kind of romanticism. It is the romanticism of the universal, authoritative, majestic moral will. It is the categorical imperative, subject to no qualifications or compromise.

M. There is urgency and power in that conception which one feels is befitting the nature of God, but yet the history of morals is not able to show that strong conviction of duty is always a sure guide to the best conduct. Conscientious support has at times been given to customs now regarded as immoral and vicious; for example, infanticide, human sacrifice, slavery, persecution and death for heretics. But Kant, influenced by Rousseau, gave real place to the human traits of feeling and of will in his estimate of the nature of life and God.

P. One difficulty I find in Kant's doctrine is that he set feeling over against the intellect, as Rousseau had done, and this separation resulted in leaving God too much in the realm of the irrational. I hold that 'God must be the best there is, and must be the greatest power for good.' Another statement I have made is that 'God is the uncomprehended totality of all that is best, and therefore is what rightfully commands the supreme devotion of man.'

M. It is interesting that you are a professor in a theological school and yet, as I understand it, you reject many of the traditional ideas about God that are usually considered very important. You seem not to think God is personal, supernatural, or self-conscious. Apparently then he, or more properly it, is not the creator of the world, or the conscious guide of the world's future. God, I judge, is no longer to be thought omnipotent, omnipresent, infinite, the author of the Bible by direct revelation,

or the dispenser of the goods and evils of life. That certainly unloads many difficult problems for the minister as well as for the professor of theology. From these problems one can turn to the task of finding what is best in life and making it the object of supreme devotion.

P. You have caught my meaning and I am glad to see that you find a genuine ground for religion in my position. Sometimes I wish I were the minister of a church as you are so that I could put my theories before such a variety of people as get together in a modern church. After all, students are more nearly of one age, are more exclusively occupied with in-door ideas, and less subject to the problems and responsibilities of what we call real life.

M. Well, here we are at the end of our journey. I am certainly happy to have had this talk with you today. It has encouraged me to try to put together my own thoughts on this subject of God. You have helped me to realize that we may assume that the ground is cleared of the wreckage of old systems of thought and that it is important now to put the whole subject into a new frame work. We are living in a new intellectual climate. It is the age of science and it is bringing to light facts and more rigorous ways of thinking which have to be reckoned with in religious matters.

P. One of my colleagues in the theological seminary has written a book concerning the gods of various peoples in which he shows how the forms and characters of their gods are reflections and idealizations of the character of the people. Shepherd people have shepherd gods; warrior people have warrior gods. The physiognomy of the deities resembles the faces of their worshippers. A student of this professor is perplexed to know how he can be a minister after hearing so many revolutionary ideas in the seminary. You might be in-

terested to talk with this young man and I am sure you could help him with his problem.

M. I will thank you to have the young man call to see me tomorrow morning.

* * *

S. Good morning, Sir. My professor of theology told me you kindly offered to talk with me today, and I am glad to come since he thinks you may assist me in regard to my problem of entering the ministry.

M. It is a pleasure to meet you and to talk with you on these matters of religion. May I ask whether there are any special subjects you are concerned about?

S. There are many questions in my mind but I suppose they all relate to the nature of God which seems to come up in every discussion no matter where we begin. It has been very confusing to me to find many different doctrines among the professors in a theological school. Some seem to believe after the orthodox fashion in a supernatural deity, while others disavow belief in that or any kind of personal God. The rumor goes around that only one member of our faculty has any vital religion and that he does not believe in God. Another has written a book in which he holds that God is the soul of the world. He calls his view panpsychism and thinks there is something like sentient life in all orders of creation, the lowest being the forces of attraction and repulsion in the inorganic world. But he is not a pantheist like Spinoza because he thinks the world is an organism rather than a mechanism. What is a student to do who comes to the seminary expecting to have his faith strengthened and illuminated, and finds that he has to think in new ways and in new terms even about God?

M. I can sympathize with you, for I had something of the same experience in my student days;

and I have found it difficult to keep up with the changes in religious thought in recent years. Still I have often found it a relief to discard some of the old ideas, and to be reasonably free, even in the ministry, to consider new conceptions. Ministers are not always aware that the laymen, too, are getting new ideas from books, magazines, and at times from the daily papers. People, as a rule, are not intolerant of hearing new ideas from the pulpit if those ideas are conducive to better understanding of life's problems. You may be interested to know that I have been the minister of one church forty years and have had close association with many persons of very different ways of thought and life, persons of different education, vocation, religious heritage, of poverty and wealth, democrats, republicans, prohibitionists, socialists, fighting men and pacifists, men and women, young and old, gay and sedate. I do not claim to have answered all their questions satisfactorily nor to have met all their needs, but we have had an interesting time and have always been good friends.

S. You have already given me reassurance for the work of the ministry and I am eager to hear what you have to say about God for I notice that other religious questions are likely to be partially answered when that central one is stated.

M. After what you have said I assume that you will not object if I plunge directly into an outline of my views. If you want a brief statement of my point of view I will give it to you at once in four words. It is empirical, realistic, romantic, cosmic. I hope you will not be repelled by my attempt to employ these terms together in reference to God. I assure you they are not loosely or lightly applied here.

By empirical I mean beginning with facts of experience and with their observed relations. This is

the first step in scientific method, the facts involved being those indicated by the field chosen for study, chemistry, astronomy, zoology, physiology, and so on. I hold that the place to begin to think about God is with the facts of the actual world around us, such facts as are dealt with by the different sciences. If you cannot get an idea of God consistent with the facts of life and with the nature of the world as known to science and to every day experience, then it may be necessary to give up the idea, or to resort to supernaturalism where God is admitted to be out of reach of any kind of knowledge. Many theologians in recent years, following Karl Barth, have taken this position and insisted that man and God are separated by a chasm of impassable distance, impassable to man at least, and passable to God only by his mysterious initiative and miraculous grace. Mysticism assumes the chasm can be passed only by non-rational mystical visions, but mystics do not claim thereby to secure any *knowledge* of God.

S. Yes, I have been shown these difficulties, and I am anxious to hear how you think it is possible to proceed empirically in this problem.

M. It must be clear at the outset that no empirical approach can give the demonstrative certainty that the old *a priori* rationalistic arguments claimed for themselves. Empiricism achieves in its greatest successes only a high degree of probability, or what William James called significant 'working hypotheses.' Furthermore, these hypotheses are always open to modification through new knowledge, criticism, and refutation in experience.

S. Perhaps that is what one of my professors meant by reminding us that it was unjustifiable to expect too much of any theory. It may be more convincing and more credible if its limitations are recognized. But please proceed. I am eager to hear more of this line of reasoning.

M. I shall try to be brief although brevity is difficult in treating so large a theme. First then, I note that among the facts in the world there are some that we call good and some we call bad. The good are positive, coherent in some kind of a system, and they harmonize with other systems, of larger extent. For example, the respiratory system of the body is complex, its parts work together, and it is also vitally related to the digestive, circulatory, and nervous systems, and to much else with which it is involved. Some facts are bad from the standpoint of these larger systems; for example, an embolism or an infection.

S. I should like to know what you would say to the objection that empirical science deals only with the recognition of facts, their description and classification, without any judgment of value pronounced upon them. Some of my professors claim that values are the real subject matter of religion whereas facts belong to the field of science. Some make this distinction so sharp that they conclude that there can be nothing in common between the two.

M. My own position is that there is no such absolute separation. I agree with those philosophers who define value as 'any object of any interest.' To illustrate, I would say that food is a value to a normal man when he is hungry. Facts are values when a man has need of them. Values are also facts. Truth, justice, and beauty are facts and they are values. An empirical estimate of objects and experiences often leads us to speak of certain facts as among the good things of life; for example, health, rewarding work, friendship, beauty, order, moral heroism. Over against these are the opposites, illness, failure, hatred, and the rest. There are, I think, good things in the world and I identify God with these good things but I shall try to give this statement further support as we go on. Just now I will only add that nearly always, probably

always, the gods have been considered good by their devotees. Even the grosser gods of more primitive times were admired for their power, and celebrated for the awe they inspired, and for the destruction they could wreak upon their enemies and upon disobedient subjects.

S. I wonder whether your empiricism is not too subjective after all. If what you call the good things of life are good as we human beings judge them, and you make God identical with these good things, then why isn't God subjective to us?

M. That is a vital question and I do not know how to answer it except to say that if all the things we think about are made subjective on that account, then I do not see how the scientist or any one can talk about being objective in the sense of getting outside his own thought. Some philosophers, like Bishop Berkeley, have tried to resolve all the 'furniture of earth and the choir of heaven' as he put it, into ideas. But not many persons have been seriously troubled by that notion, and certainly not the scientists. The scientists surely believe they are dealing with hard facts, and in ordinary life, at least, they behave as if they readily believed some facts to be good and some not so good. Perhaps I may be allowed to suggest that this is a fairly empirical view of the scientists as I see them at work.

S. I must admit that I do not feel too secure on this path, but I would like to go on a few steps further. What do you mean by saying that your view of God is realistic?

M. The answer to this question is really implied in what we have been saying about the meaning of empirical. Since empiricism starts with the facts of perception and observation it is to that extent realistic. The astronomer looks at the actual moon and stars; the geologist observes and records what he sees in the rocks and strata of the earth's crust; the chemist examines the substances he finds in

nature and watches the changes that occur under controlled conditions of temperature, of various chemical solutions, and of changes effected by many ingenious laboratory manipulations of his materials. The bio-chemist, the physiologist, and the neurologist use methods suitable to the real organisms that belong to their fields. Other scientists, the psychologists, sociologists, and economists, find their subject matter in the phenomena of daily experience and make careful observations and guarded interpretations of what they find going on in life as it is, and as it behaves in individuals and in social groups.

The severest test of their realism, next to their observations of facts, is in drawing inferences from those facts. Realism, and empiricism, too, for that matter, must include the formation of hypotheses and generalizations. These are the work of imagination and it is difficult to know when the work of imagination is truly realistic. One way to know is through confirmation by other scientists and by further observation and experiments. The view of God I am presenting endeavors to be as factual as any of these sciences just mentioned and to avoid theoretical speculations outside the realm of experience. But "experience" as I conceive it is of very wide range and of marvelously complicated processes. This great range and refinement in reference to natural processes is indicated by what the physicists record concerning the speed of light and of the structure and magnitude of atoms and their energies. In spite of the fact that nuclear physics has in recent years been dealing with elements and forces so far beyond any kind of visibility or tangibility yet the functional reality of electrons, protons, and neutrons is beyond question. They belong to nature, and knowledge has extended our understanding of nature. I shall try to show that God partakes of this reality of nature and thus

may be realistically conceived. In this way it may be claimed that with the growth of the empirical sciences dealing with the realistic world of man and nature there is also growth of knowledge of God.

S. It seems to me you have kept pretty consistently to an empirical and realistic view of the subject so far, but I am waiting to see how you will manage to include the romantic element without losing anything you may have gained in the first two of your four kinds of evidence. How can the romantic element be included with the empirical and realistic features you have presented? Isn't the romantic quality inconsistent, if not wholly incongruous, with them? You make me apprehensive that something is about to go wrong here and defeat the whole venture. I hope you will be able to meet this difficulty but I do not yet have any idea how it can be done.

M. I am not surprised at your quandary, but the way out may become apparent without any sophistry or begging of the question. The key to this point is that I regard man as a part of nature; and the natural world must be thought of in larger and somewhat different terms when man is included in it. The conception of nature has had to be changed many times and very much during the development of modern science. Certainly there was a great change when the discoveries of Copernicus and Galileo disproved the old Ptolemaic conception. The doctrine of evolution changed the notion of nature still more and more radically. The most recent and probably the greatest change of all has come, or at least has begun, with the discovery and dramatic proof of atomic energy.

Evolution led to the inclusion of man within nature, but the consequences of this inclusion have been stressed more, I think, with reference to man than to nature. In the popular mind, the first shock of the theory of evolution seemed to result from the fact that it reduced man to the state of

the animals. For most persons the conception of nature remained much as it had been and man was simply drawn into the old frame of nature. Why the theologians should have objected that the animal status lowered man in the order of creation is hard to realize when they had so vociferously proclaimed that man's total hereditary depravity already made him lower than the beasts of the field. But when it had to be admitted that man had more brains and a better thumb than the monkey and showed more capacity for education, and could search out many discoveries and witty inventions the scene changed. Though still an animal, man could go distances in culture where the lower animals could not follow, and moreover he showed signs of a rudimentary conscience. The scientists now had their perplexity also. They began to see that this smart simian, a product of nature, expressed something that had not before been recognized as belonging to nature; namely, intelligence, sentiment, and purposeful, directed action. Whatever traits belong to human beings must be seen within nature herself in some sense. Unless you think of man as endowed with intelligence, sentiment, and volition by a supernatural being outside nature, then the qualities that appear in man must be a development within nature herself. The sentimental romanticists like Rousseau, Byron, and Shelley glorified human feeling and passion, regarding them as native to man but they did not see an organic relation between feeling and intellect. In this respect they were largely negative and impulsively revolutionary against the cold rationalism of their time. Even the great philosopher Kant was influenced by the sentimental Rousseau and turned from pure reason to make the inner moral voice of conscience the norm of morality and religion. Thereby he identified himself with the romanticists, though he built a far more imposing, and even austere, con-

ception of conduct. For Kant there is nothing good but the good will. This good will is in no sense utilitarian. It does not rest at all on feelings, impulses, or inclinations, but solely on the sense of duty. All rational beings must treat each other as having the dignity of rational beings and therefore as ends, and never as means only. They all belong to the kingdom of ends, and consequently have the dignity and worth which make them the objects of good will. In plain terms this is the philosopher's declaration of the duty of love to all men. With all the differences among the romanticists they do agree in recognizing the deep passional, emotional nature of man.

S. I begin to see what you mean by claiming that we must recognize a romantic element in God if we are to have an empirical and realistic idea of God which will include the facts and experiences of life, for the fact of love in the world is undeniable. Biology has taught me that human love is in reality the expression of the elemental passion that is evident in all grades of living beings. The world of biological forms from the lowest to the highest exhibits this unrelenting urge of mating, parental care, and measureless activity in the maintenance of the species. In man this powerful drive and urgency is called love, but this refined and humanized word love ought not to obscure its relation to the basic life process.

M. I agree with what you say, and I add that for my empirical and realistic interpretation of God it is highly important to include this quality of love. You see now why I said the doctrine of evolution radically transformed nature by the inclusion of man. Because man thinks, nature thinks; because man has feeling and passion, nature has feeling and passion. But this does not mean to me that the whole of nature has one brain or one personality. It means rather that nature produces individuals

who have definite traits and that these traits belong to nature.

S. Maybe this will be clearer to me when you explain the fourth characteristic of your view of God. You said it was cosmic. That is a big word but it would be impressive if you could bring into the discussion some idea that would give greater magnitude and magnificence to God than I am able to get from a God estimated just in terms of this planet and from the limited race of men who inhabit this little sphere.

M. Maybe your difficulty is that you are under the influence of scientific discoveries that have vastly increased the dimensions of the physical universe into the order of light years in both space and time, and have correspondingly reduced the life span of individual men to a very short length of days. One protection against the conclusion that man is too insignificant to count so much is the question whether the magnitudes of the stars are greater, on some scale of greatness, than the man who makes the measurements, or whether the calendar years of mortal man are really short if he can in his little day grasp in history and in imagination something of the aeons of time past and of ageless aeons of time to come. By such reckoning there is introduced something cosmic in relation to man himself.

There is another sense in which man is not limited to this planet, and that is the fact that he is dependent on the sun of our solar system. It gives us light and heat and grows our plants. It was a sort of dramatic cosmic event when a beam of light from the star Arcturus after travelling through space for forty years was caught and made to start the machinery of the Chicago Century of Progress Fair. Such things help to give man a sense of living in a vast yet somewhat friendly universe whose secrets he is increasingly able to understand and to use for his benefit and delight.

S. You have spoken of a number of different features of existence, but it is not yet clear how they are related in the being of God which you are expounding. Perhaps you can give a kind of overall view of the world we live in which would help me to grasp an outline of the whole and of the meaning of God as you conceive it.

M. I shall be happy to do this. Let me use an analogy which may afford a small scale model which we may be able later to use for the grand scale view which is necessary in thinking of God. I shall use the analogy of the Alma Mater. In college celebrations and in common conversations we often speak of the college or university from which we were graduated as our Alma Mater. College annuals frequently publish pictures of the Alma Mater. She is represented as a noble, matronly woman. Poems are addressed to her in praise and in petition-like prayers, and songs are sung in her honor. The important question just now is whether the Alma Mater is real or only fanciful. In what sense does she really exist? My contention is that the picture is a symbol of her reality, and that we must go beyond the symbol to understand the reality symbolized. Whatever constitutes the reality of the college belongs to the reality indicated by the symbol of it. There is the physical equipment of buildings and campus. There is something that can be seen, touched, and walked in. But there are also living people in this reality: the trustees, the faculty, students, alumni, donors, friends, with many far reaching activities. She sustains a varied life, gathering students, instructors, librarians, and research workers and pushing out the frontiers of knowledge in every direction. All these interests and qualities are gathered up into some sense of the whole which we easily and naturally personify. Her personality becomes distinct and describable in our imagination, whenever she is remembered and praised by her

loyal sons. Through the persons who are part of the reality of a college, the institution is concerned with many functions. She plans for the welfare of the students, trains their minds, offers them health service, provides many with financial aid, gives vocational guidance, recommends them for positions, and inspires them with ideals.

S. That is an attractive analogy but you have not mentioned any defects. If you take account of the inadequacies of colleges often mentioned by their critics, such as their weak trivialities and superficialities, disproportionate emphasis on athletics, fraternities, snobbishness, sordid vocationalism, and social gayeties, then it seems to me your analogy is inadequate for your purpose.

M. On the contrary, the shortcomings you suggest have to be faced, and that is a very important point in an empirical, realistic idea of God, drawn from the facts and experiences of the real world. I have not contended that God is perfect. Perfection is not an indispensable attribute of God. It is hard to believe in an all-wise, all-powerful, all-good God when you look at the actual world with its suffering, tragedy, and waste of life, as in war. But human beings have a remarkable capacity for emphasizing the good qualities of anything they love and minimizing the unattractive side . . . The ascription of perfection to institutions and great men is honorific and affectionate rather than literal and matter of fact. I have a definition of God which brings this out, and this definition may help to summarize the whole of my discussion. Here is the definition: *God is Reality, Idealized and Personified.* By Reality I mean the actual being of the whole and of life. The reality of the world includes the rocks, the stars, protons and electrons and neutrons, men and women, and the energies these display.

By the idealization of reality I do not mean treating it fancifully or figuratively; I mean selection of

the good aspects of events and situations. Possibly the good may be called the normal and contrasted with the destructive and the pathological. People say, "Well, on the whole, it is a pretty good old world." If we select the sunny days, the appetizing foods, the happier friendships, the masterpieces of art, the honest and efficient statesmen, the healthy people, and conceive the world in terms of all these we have idealized the world by the process of selection. This is reality as we love and enjoy it. This does not mean that we annihilate other aspects by ignoring them but only that we habitually magnify what appeals to us as good and minimize what is contrary and seemingly incapable of inclusion with the good. Infectious carriers of disease, vicious immoralities are like poison ivy and cancer which we seek to destroy. We cannot say these evil things are unreal, but we can say that we just do not include them in the good. The reality that is God is the good. This reality is not subjective to the human mind. It is as objective as the sunshine, the stars, and the succession of the seasons. It is not a projection. It is the given reality by which we live.

S. I think it does appear to be a trait of human beings to ignore the bad side of life as much as possible; but yet the evils must cast a dark shadow over everything, even over God himself. I must admit that religious people certainly suffer their share of trouble and sorrow and still cling to their God as good and mightier than all the evils. They picture him as the great ruler of the world never broken nor beaten. Can it be that a degree of optimism about life is a kind of moral and religious duty?

M. You were right in saying that it is a trait of human beings to ignore or at least to minimize the bad side of things. In fact I am inclined to think that this is a deep trait of all forms of life. Even the amoeba makes some selection of the objects it

takes into itself. Some it rejects as soon as it contacts them. The same is true of higher forms and of man. Further, the will-to-live makes animals venturesome and alert to go forth to find food and mates, where many dangers threaten. The squirrels and sparrows on the city streets go cautiously; but they do go as if they had a kind of trust in life and could afford to take their chance in it.

S. You spoke just now of "Trust in life" and you have referred frequently to the "world" and to "nature." You have also used the words "universe" and "cosmos." Apparently "God" is also a word of these or greater dimensions. Is there something significant in our frequent use of such terms?

M. That is a very relevant question. It results from the disposition to form general concepts. It is a convenient way of designating a whole class of objects and saves the trouble of enumerating particulars. But it does often lead us into fallacies of thought and we are constantly cautioned by scientists and logicians against "hasty generalization." However, I have a book by a noted zoologist (H. S. Jennings) entitled the *Universe and Life* which puts together two of our largest generalizations in a valuable and illuminating treatise. In aesthetic and religious discussions these most inclusive concepts seem unavoidable. The optimists and the pessimists assume attitudes toward the universe, and toward life, and venture to make judgments of their value and meaning, and both judge the whole of life. One of the greatest philosophers (John Dewey) says, "Even in the midst of conflict, struggle and defeat a consciousness is possible of the enduring and comprehending whole. . . . Individuality signifies unique connections in the whole . . . Within the flickering inconsequential acts of separate selves dwells a sense of the whole which claims and dignifies them." He further says that, "to be

grasped and held this consciousness needs, like every form of consciousness, objects, symbols." Now, to my mind, God is the symbol of this consciousness of the whole. Nor do I think it strange that we personify God. We personify our college and call it Alma Mater. We personify our nation and call it Uncle Sam. We personify the city of Chicago and speak of Father Dearborn. It is doubtful whether we would have much poetry or art if it were not for this capacity and disposition to personify. We may say God is spirit, principle, or love; but even with this dismissal of the bodily form we may have personification.

S. I am beginning to see the justification for personification from your reference to poetry and art. It is doubtful whether religion can have its romantic and emotional appeal if all personification is denied it. I take it that since you regard religion as properly devoted to cultivating the highest values it is important to employ all the resources of art in extending it. Now that I think of it in this way, that seems to be one of the noticeable characteristics of churches; they use many forms of art.

M. There is another and more realistic aspect of our relation with God that it would be unfortunate to overlook. After all we deal primarily with individual persons, including those present about us but also those historically important and those who live vividly in our imagination. We are in constant interaction with them and they are the living substance of humanity as we know it and love it. We do not always think of them individually. Often they influence us as a group or as a social tradition in our culture. They constitute the "generalized other" which is so powerful a factor in our ways of thought and behavior. With this far reaching personal environment ranging out from our most intimate associates to the more distant and shadowy world of imagination, our lives blend. It is the great

encompassing whole of our universe of thought and emotion. It is the carrier of our standards of culture and the inspiration of our best ambitions. To measure up to it in some degree, yields a feeling of dignity and to fall below it may overwhelm us with remorse. Such is the nature and function of the God-consciousness to a religiously cultivated man; it is psychologically identical with the moral and aesthetic consciousness of any high minded person.

S. If I understand you this would mean that each person is shaped and toned to the culture and social environment in which he is nurtured. That view is often cited as a reason for saying that differences in people are to be understood in that way, and each one legitimately believes in his own standards of morality, government and religion even to the point of war.

M. That deplorable situation probably arises where cultures are transmitted without critical estimates of themselves. If they are taught more objectively and in comparison with other cultures, or in the light of various stages of particular cultures, it may be possible to avoid the hardening and rigidity of an extremely authoritative system of training. This is a point at which one's conception of God is of the utmost importance. If it is taught that a culture is divinely instituted and should be accepted without criticism or change, then different cultures founded upon that conviction are doomed to clash without being able to compromise or to intelligently reconstruct their laws and institutions. It is that feeling of the final authority and absoluteness of different religious faiths that makes them so divisive and irreconcilable.

S. Would it be possible to have a vital religion that recognized and accepted the process of change as fundamental, that is of change as belonging to the nature of reality and to the nature of God? How could it give the sense of stability and security

which people seem to demand of religion?

M. I answer, How is it in the world of the modern scientist? Isn't he constantly seeking new knowledge? What is it that gives him the sense of stability? Is it not the method he follows? Any new facts or hypotheses he claims to discover are submitted to the careful tests developed in the history of science, and to the judgment of fellow scientists. In this way the scientists seem to come nearer to agreement among themselves than religionists or politicians or industrialists. There is a stronger basic sense of fraternity among scientists. The ground of this is their *method*.

S. I am interested to know whether the scientists recognize a process of growth and progress in nature.

M. As I understand it, the scientists are very cautious in using the word progress. They admit it readily enough concerning certain problems and phenomena, such as the elimination of certain diseases, and the discoveries and application of electricity; but they hesitate concerning the claim of human progress or the progress of the world in general. Perhaps their well established habit of caution has made them unwilling to grant as much as some of us like to believe their achievements warrant. Sometimes philosophers and ministers rush in where scientists fear to tread. At times literary men may be even bolder and give generalizations that really illuminate the larger scene. As an illustration of this last kind of daring I will quote from a little book which I recommend to every one, especially to theological students.

The book is Clarence Day's, *This Simian World*. He says: "it is possible that our race may be an accident, in a meaningless universe, living its brief life uncared for, on this dark, cooling star: but even so—and all the more—what marvelous creatures we are! What fairy story, what tale from the

Arabian Nights of the jinns, is a hundredth part as wonderful as this true fairy story of simians! A universe capable of giving birth to many such accidents is—blind or not—a good world to live in, a promising universe. . . . What powers may we not develop before the Sun dies! We once thought we lived on God's footstool: it may be a throne. . . . This is no world for pessimists. An amoeba on the beach, blind and helpless, a mere bit of pulp,—that amoeba has grandsons today who read Kant and play symphonies. Will those grandsons in turn have descendants who will sail through the void, discover the foci of forces, the means to control them, and learn to marshall the planets and grapple with space? Would it after all be any more startling than our rise from the slime?

S. That is certainly an amazing story and undeniable for at least the small number of individuals that shared in it. It does suggest, however, immense possibilities for the future. The simians have great capacity for imitation. When one or a few invent and develop an automobile, millions quickly learn to run it. But the story ends with a question which has been given poignancy by recent events since the story was written. The question is, will the grandsons of the simians have descendants who will discover the foci of forces and the means to control them? That seems to fit the fact that the atomic bomb has been formed already from the foci of forces in the nucleus of the atom, and now we are faced with the next question concerning the means to control these forces. The attention of the human world is now focused on that problem. Men before this have discovered terrifying forces—fire, electricity, dynamite, and poison, and have learned to control them. But the atomic bomb is so much more powerful with its threat of sudden death over vast areas that it has brought a sense of fear that men

never felt before. What possible answer do you see against that fear?

M. We are all wondering just that. Maybe all existing bombs can be destroyed and the manufacture of others prohibited. That would seem to be a reasonable measure for the immediate present. But to achieve even that much international security requires a new development of cooperation and good will between the nations. This, I believe, is the only final answer,—cooperation and good will throughout the world. Through long ages men have besought God for that; but he could not provide that good will until men realized that God is dependent upon them. I have been saying that the Reality we call God includes mankind. Through men, God speaks to men; and through men, the works of God are wrought. God will answer the prayers of men for peace on earth and good will among men just as fast as men themselves adopt the attitudes and the practical social instruments of good will among themselves. Thus may be added another chapter to the amazing fairy tale of man's rise from the slime and from the simian tree.

As my last words in this conversation I would like to remind you of those memorable lines of William James who believed so deeply in a finite, growing God. He said, "God himself, in short, may draw vital strength and increase of very being from our fidelity. For my own part, I do not know what the sweat and blood and tragedy of this life mean, if they mean anything short of this. If this life be not a real fight, in which something is eternally gained for the universe by success, it is no better than a game of private theatricals from which one may withdraw at will. But it *feels* like a real fight,—as if there were something really wild in the universe which we, with all our idealities and faithfulnesses, are needed to redeem."

Jesus and Christian Faith

By S. VERNON MCCASLAND, *University of Virginia*

The least that the followers of Jesus have said about him is that he was the founder of Christianity; the most, that he is God. The first proposition has been affirmed in all ages, by every variety of the Faith, whether orthodox or heretic, Catholic or Protestant, ancient or modern. But the great classical tradition of Christian theology finally adopted the view that Jesus is God. While there are some intimations of this belief in the New Testament itself and it was explicitly stated by different individuals of the second and third centuries, the doctrine was first given official recognition in the Nicene Creed of 325 A.D., where it is affirmed that Jesus is of the same substance as the Father. The dogma received its further and final elaboration sometime later in the Creed of Athanasius, which gives the first official statement of the Trinity. The essence of this theological formula is that the Father, the Son and the Holy Spirit, although they are three different persons, are only one God and the same metaphysical substance.

The doctrine of the Trinity has the most shadowy basis in the New Testament, if any at all; and there are many passages in it which are definitely unorthodox and heretical in the light of this great dogma of the church. Note, for example, II Cor. 13: 14, "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all," a statement which clearly assumes that Jesus and the Holy Spirit are to be differentiated from God. The scattered rudiments from which the doctrine was finally put together under the influence of Greek philosophy on Christian thought may be assembled from separate and isolated, unrelated passages in the New Testament, but

all the evidence indicates that there was no uniform view of the interrelationship of the Father, the Son and the Holy Spirit at the time of the writing of the New Testament. The trinitarian formula was at last adopted as an answer to the question whether the new religion worshipped one God or three. The Trinity had the virtue of preserving the three persons of the Father, the Son and the Holy Spirit for Christian worship and liturgy and at the same time of reaffirming monotheism as against polytheism. This was the culmination of a development which started even in the lifetime of Jesus.

That Jesus was no ordinary, neutral or colorless person stands out on every page of the New Testament. This is clear from all the efforts to explain him and the various titles and predicates which he received. All of the evangelists believed that Jesus was the Son of God, but they had different ideas as to how or in what sense. Mark appears to say Jesus was God's Son by adoption, which occurred at his baptism, that even Jesus himself first became aware of the fact as he came up from the water. Luke agrees with Mark in this, but Matthew's version of the baptism repudiates it. Both Matthew and Luke (here inconsistent with what he said about the voice which Jesus heard at his baptism), on the other hand, present the idea that Jesus is the Son of God in a physical sense. The virgin birth means this. John, however, introduces Jesus as God's Son from all eternity. He came to earth and assumed human flesh, but he was already the divine Son before the incarnation occurred. In fact, according to John, his physical father was Joseph.

It is difficult to say just what Jesus himself believed on the subject. But as a Jew, he would certainly hold at least the accepted belief that all devout Jews, including himself, were sons of God. If he believed himself to be the Messiah, he also thought of himself as the Son of God in a further

and special sense. I personally think that he did believe that he was the Messiah, but there are good scholars who hold that he only thought of himself as a prophet. The Messianic hypothesis appears to me, however, to be the most satisfactory basis for interpreting both his own personality and the rise of Christianity. It was commonly believed by the Hebrews that the King was God's Son, not in a physical, but in a moral or covenant sense. This was their view of David, Solomon, and all the rest. The King became God's Son at his coronation. At that time God adopted the young prince as his son. In the ceremony a priest anointed the prince with oil. The priest was God's agent. Hence the King was the Lord's Anointed or Messiah. Every Hebrew King was, therefore, God's Son; or, he was likewise the Lord's Messiah. It was a common idiom of the Jews to speak of the Messiah as the Son of God. The Son of God is normal on the lips of Jesus or of his disciples, if they believed he was the Messiah. But the Jews did not ordinarily attribute a supernatural nature to their King. It is important to note that the Son of God as they generally used the expression did not imply the metaphysics of the Nicene or Athanasian Creed. The Jewish phrase did not imply the Deity of the King or the idea of the Trinity.

The Son of David is to be understood in the same way. It was generally agreed that the King was to be of the seed or posterity of David, for that was the royal family. The Messianic hope was an underground royalist movement among the Hebrews.

The Son of Man was also a designation of the Messiah. The phrase was originally only a circumlocution for man, but in the interbiblical period, especially in I Enoch, where the speculation is based on Daniel 7: 13 (which itself means the personified nation, not a personal Messiah), this expression came to mean the Messiah. It is generally used in

this sense in the New Testament, although there are one or two exceptions. This fits into the view that Messianism was an underground political movement. Jesus never proclaimed publicly that he was the Messiah (the Christ). He admitted it once to a small group of intimate friends, but charged them not to tell anyone, and another time to the Jewish court at the end, when he was under oath. It is an extraordinary fact that the Son of Man occurs only on the lips of Jesus. No one else ever calls him the Son of Man, and the term does not occur outside the Gospels. In this phrase Jesus uses an expression for the Messiah which neither the rabble nor the Roman police understood. He knew that the Messianic claim was politically dangerous. Indeed, he was finally executed on the Messianic charge.

When Jesus died there was no one who believed in his Messiahship. Even those who, like Peter, had played with the idea, abandoned it and fled for their lives back to Galilee. It was what happened there on the Sea some days later that transformed the fearful disciples into believers. First Peter and then the others believed the Lord appeared to them alive. Faith in the resurrection of Jesus was what finally convinced the disciples that he was the Messiah, the Son of Man, the Son of David, the Son of God. Out of that experience came the Christian church.

The effort to say what happened when Jesus rose from the dead is like trying to explain life or personality or God. A great person like Jesus inevitably remains shrouded in mystery; yet he forever inspires both enemies and friends to attempt to explain him. Thus, he has been, at one extreme, a cheap imposter; at the other, God; and in between the interpretations have shaded into one another like the colors of the rainbow. But the profound impact of the life of this strange, self-confident

carpenter of Nazareth, who was so bold in pointing out the way of life, is one of the solid facts of history. Explain the man how we will, there he stood, and still stands today. That he was not the political Christ whom the Jews expected goes without saying; they were right in rejecting him. That he is the spiritual Christ to those who have believed in him is equally certain. Millions have found the way to life in following him.

The church tried to catch the nature of his person in a varied and picturesque vocabulary. The process has gone on since the first person sat down to write a Gospel. Even more, it began when the fishermen first left their nets to follow him; and it still goes on today. Docetai, Ebionite, Arian, Nestorian, Trinitarian, Humanist, Catholic and Protestant, each in his own way has sought the right word. They have all caught glimpses of truth, but probably no one has fully comprehended or exhausted it.

The historical fact of the Man Jesus and his living power in the world today are the primitive, elemental data of both history and Christian faith. These have escaped all the theological vocabularies which have sought to imprison them. Theology is always a secondary thing, whether it is one of the four Gospels or the Athanasian Creed. The primary thing is the reality which theology tries to grasp. We cannot dispense with theology, any more than we can discard language in general. But it is essential not to confuse the word for the thing itself; the symbol for the reality.

No theological dam, whether Apostolic, Nicene, Athanasian, historical, sociological or philosophical, has ever been able to hold the Christian stream of thought; and its irresistible flood is likely to continue over, around, or straight through any intellectual masonry which the modern world may construct in its course.

NOTES

Brethren, why keep good things to yourself? Why be selfish and stuff your soul with the feast provided monthly by *The Scroll* while your laymen go hungry? Your treasurer is a great collector of autographs—on nice checks—why not send us your autograph on a nice check for \$5.00 along with the names of five laymen in your church? These noble gentlemen and long suffering will then receive WGRM for one year as a gift subscription. Let us not keep our light hidden under a basket. I am informed by the bank that they are willing to accept further deposits from us, the printer is willing to print more copies, the editor will lose twenty years of age if this happens, and your laymen will grow in appreciation of this great movement of ours. Brethren, hear the invitation! F. N. G.

* * *

The Campbell Institute plans to have night sessions at Columbus, Ohio, during the International Convention, August 6-11. The Program Committee is considering the following subjects: The Meaning of Disciple History; The Disciples and Higher Education; If Protestantism Wins America. Further announcement will be made in the May Scroll.

* * *

The regular annual meeting of the Institute will be held in Chicago November 11-14 during the Hoover Lectureship on Christian Unity under the auspices of the Disciples Divinity House. These lectures will be given by the Rt. Rev. Angus Dun, Episcopal Bishop of Washington, D.C. The Committee who arranged for the lectures are Dean Blakemore, Dr. C. C. Morrison and Professor Wilhelm Pauck. Sessions of the Institute will be held in the mornings, afternoons, and late evenings of the four days.

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The Revised New Testament

*By ROY G. ROSS, General Secretary
International Council of Religious Education
Religious Education*

Readers of *The Scroll* already have had access to many statements regarding the Revised Standard Version of the New Testament, which was officially released by the International Council of Religious Education at its annual meeting at Columbus, Ohio, on February 11. These statements have discussed the principles followed by the committee of scholars which prepared the translation, the manuscripts and sources of data, both new and old, which were at the committee's disposal, and the values of this new translation in comparison with those which have heretofore been made.

The editor of *The Scroll* requested that I give the readers information regarding some of the administrative factors which entered into the production of the new version. This statement is in response to that request.

The work of the Standard Bible Committee was envisioned by the officers of the International Council at the time it assumed custodianship of the American Standard Version of the Bible in 1929. At that time it agreed to appoint a committee of scholars to *supervise use of this version and to undertake any further work of revision which might be deemed valuable to the most effective use of the Bible in religious education and public worship.* It did so in the conviction that a new work of translation was already then needed.

Readers of *The Scroll* have probably read the facts which justified the new version as set forth at the time the completed translation of the New Testa-

ment was officially delivered to the Council by the committee of scholars which prepared it. These included four facts:

First, the fact that earlier and, therefore, more dependable manuscripts are now available than those which were used in preparing the King James Version.

Second, the fact that, since this version was prepared, the meanings of many English words and phrases have greatly changed so as to render the text obscure at numerous points.

Third, the fact that the Revised Version of 1881 and 1901, while based upon the earlier Greek texts, were literal translations and did not retain the simple, direct, and dignified style of the King James which made it so valuable for public worship.

Fourth, the fact that, since the Revised versions were prepared, a great body of papyri has been discovered, which throw light upon the meanings of words and phrases in the original Greek manuscripts.

In order to carry out its trust, the International Council sought the solutions of four problems: It was necessary to choose a representative group of America's foremost biblical scholars to undertake the actual work of translation and convince them of the importance of the task. It was necessary to find a way to put at the disposal of this committee the judgments of the best scholars of all denominations which had membership in the International Council and which the committee sought to represent. It was necessary to find a chairman who had the ability to coordinate the thinking of such a group of scholars and help them to evolve a common set of principles and procedures. Finally it was necessary to find the funds with which to finance an enterprise for which there was no advance assurance of success.

The Council proceeded by first selecting a chairman. Dr. Luther A. Weigle, Dean of Yale Divinity

School, was the choice for this responsibility because of his already proved skills in directing group procedures. The wisdom of this choice has been verified by the results of his work. It was no small task to unify the thinking of men whose scholarly efforts had heretofore been in such diverse directions. In the early days, it appeared to be impossible of achievement. However, out of several meetings and long discussions, agreements were finally reached. Then came the task of holding the group faithfully to those agreements throughout the years of their work.

The members of the committee were nominated to the Council by the chairman of the committee, the chairman of the Council, and its General Secretary. While denominational affiliations and academic connections were kept in mind, greater attention was given to their recognized standing as able and accurate scholars. The roster of the committee will indicate that they were among the best on the American continent. British scholarship was also represented through Dr. James Moffatt, who served for several years as Executive Secretary of the group. As members were lost to the committee through retirement or death, others of like quality were added.

The Council also adopted the device of an Advisory Board as a means of obtaining the judgment of scholars of all denominations. As the committee proceeded with its work, they tested their principles of translation with the Board. They also sought the counsel of its members on mooted issues. Thus the translation was as nearly representative as possible. Through the Advisory Board, fully ninety per cent of the Protestant churches of North America were represented.

The financing of the committee's work proved to be one of the most difficult problems of all. The Council first allocated to the support of the commit-

tee the funds which accrued from the small royalty payments on the American Standard Version. It was soon obvious that these funds were inadequate for such a prodigious undertaking. While members of the committee served without remuneration, the travel and living costs for extended meetings and the secretarial costs were heavy. It was, therefore, necessary for the work of the committee to be discontinued during the worst years of the depression.

In 1937 a contract was negotiated with Thomas Nelson and Sons whereby \$49,000 was advanced for support of the committee's work to be repaid out of future royalties. This contract was an expression of faith on the part of both the Council and Nelson's that a satisfactory manuscript could and would be produced. The committee thereupon resumed its work, completing the New Testament translation by the early fall of 1945.

In order to launch the new translation, much planning was necessary for determination of a format, adequate proofing, preparation of annotated notes and cross references, and preparation of interpretative literature. Advance planning for paper supplies and binding materials was insufficient, however, as the sales have far exceeded the expectations of the publisher and the available paper supplies. As this statement is written, this New Testament is in its fourth edition and unfilled orders are piled high.

Those who had a part in this undertaking are gratified by the reception which has been accorded it. There has been criticism of the committee's work at some points but this was to be expected. It is also not surprising that certain groups have attacked the version as another expression of liberalism sponsored by the International Council. However, the religious and the general press have quite generally hailed the version as a work of sound

scholarship and literary excellence. We believe that it will meet with steadily increasing favor as did the King James Version in its time.

America's Other Half

By ORVIS F. JORDAN, Park Ridge, Ill.

If about half of all Americans are to be found in churches, the other half are outside. In Jesus' day he was concerned with "the sheep without a shepherd." He talked of "the lost sheep of the house of Israel." At the end of his life he was still saying "other sheep I have which are not of this fold."

Church programs have far too little to do with the unchurched, half of America's people. Among these are many lapsers, both Catholic and Protestant, who once were church members, but in many years have had no contact with a church. There are also people who have no religious roots. Neither they nor their families were ever religious. The talk of churches is a foreign language. When they attend, if they ever do, the ritual and even the sermon is something strange and outlandish. Among the "lost sheep" in Jesus' day were the "publicans and sinners." These have our counterparts in our day in slippery politicians with no respect for truth, and roués who live for the things of the flesh. We also have very refined people, including artists, scientists and philosophers, who can find nothing in our churches to attract them. These lost sheep of every kind are the great opportunity for some new religious movement which will know how to approach them.

To make this approach one must study the social and intellectual forces that have made these people what they are. In the background of America's life is the tremendous fact of immigration. We are all the children of immigrants at some time. Our ancestors uprooted themselves from some type of Euro-

pean culture, and came to this country. If at first they sought to maintain their language and their culture here, they soon found that it was futile. Reluctantly they became conformed to new ways of thinking and behaving. But to these new ways they could bring no such conviction and loyalty as they had once given to the old.

Another great social fact has been the urban-city migration. Less than seven per cent lived in cities in the revolutionary days. Up until recent years the farmer vote was the determining fact of national politics. New ways on the farm make it possible for one man to produce as much food as was formerly produced by five or six men. The machines that help produce it do not eat it up again as did horses in former days. These simple facts make it impossible for the farmer's sons to stay on the farm in large numbers. Reluctantly they pack their grips and make for a city factory. Here life is monotonous, impersonal and materialistic. The farm boy finds no counterpart of his old home church.

Commercialized recreation enters the picture here. The soul-destroying monotony of mass production produces a great need of recreation. On the farm, youth gangs made their own fun but in the city the newcomer must hire some one to amuse him. The movie show, the pool hall, the tavern and other places of resort teach him to forget. But the new commercialized recreation does not produce friendships like the old volunteer recreation did. The youth in the city remains a stranger. In this anonymity he feels few of the constraints that once made for decent living.

In recent years the vastly accelerated mobility of the population adds to the complexity of the picture. No one seems to know, but it is likely that one-fourth of our American families have changed residence during the war years. Young wives have floated from camp to camp to be near their husbands only to belie this loyalty in the end by taking up with

other men. The housing shortage means that many are housed meanly. They do not invite friends in for they are ashamed of their homes. Several million families that once provided the churches with teachers and leaders now have no connection with any church. Vaguely they feel that some day they will settle down, and when they do they will have a church again.

The industrial conflict that rages in every country has its counterpart in America. It has not yet produced civil war, but it has long since passed the bounds of old time differences. A workman with his new sense of power may declare that he and his fellows can "ruin" their bosses, and they are determined to do it. On the other side is a grim determination to starve labor into submission. The passions begotten of this strife do not go well with the moods of church.

As another social fact one must note the vast amount of interdenominational marriage. A Baptist and a Presbyterian marry, but cannot agree on either church. It is worse if a Methodist marries a Roman Catholic, or a Disciple marries a Christian Scientist. There is often hesitation about sending children from these homes to Sunday school.

When one gets into a study of the thought movements that come into the life of America's other half, one must first take account of our colonial heritage of deism. Benjamin Franklin was greatly influenced by it. He never belonged to a church, though at the end of his life he was a vestryman in an Episcopal church. His writings reveal his rejection of the dominant theology of his day. He believed in God, had a great concern for ethics and even contributed to churches. But he remained for most of his life an outsider. His canard, called the "51st Chapter of Genesis," tells of Abraham driving away a visitor because that visitor would not thank sent his guest out into the storm. But God chastized Abraham's God for his bread, whereupon Abraham

the old patriarch, and made him go out and bring his guest back. Evidently Franklin hated much the intolerance of sects, as does the "other half" of America to this day.

The religious writings of Tom Paine became a part of the thinking of America's "other half." It is a long time since "The Age of Reason" appeared, and few of this day have read it, but it still lives in the souls of men outside the church. Thomas Jefferson held with the ethical teachings of Jesus, but rejected the miracles. Abraham Lincoln belonged to no church. He would have joined one if he had found a church that based its membership on love to God and love to our fellow men. This ancient deism still speaks in the rituals of most of the secret orders. As millions of Americans belong to these orders, and the membership of them is predominantly from the "lost sheep," one can see how deism is kept alive.

Another thought movement is that of modern science. The unfortunate fact that so many religious teachers in the past identified religion with antiquated concepts of astronomy, geology and biology, led many honest souls to leave the church. The conservative churches still fight evolution, and lose their youth when these go to college. Science is not a body of beliefs, but a way of thinking and learning. This way is in violent contrast with the mumbling of creeds.

Perhaps the most dangerous thought movement of the age is that which means absence of thought. The secularist does not want to think. It gives him a headache. He substitutes thrills. It takes some mental effort to master the concepts that are offered by religious systems. There are some among the "other half" who have thought their way into anti-religious philosophies. But far more just do not think fundamentally at all. These are the most difficult of all the "lost sheep."

Some day a great religious movement will arise

that will know the answer to this problem of the unchurched. This new religious movement will rid itself of all excess baggage. Even though it remains true to "the faith of the fathers," it will be more anxious about being led into all new truth. When this new movement comes to America's other half, it will come with a religion of experience. Unfortunately such a phrase connotes for many the excesses of revivalism. Bishop Brooks said "religion is a way of life." It is more than that; it is a good way of life, or even the best way of life. When religious men come telling us how to find wholeness of mind, warmth of heart, vision for an investment of life's talents, hope, and love, we are ready to listen.

The "other half" will respond to a call to service. Every war calls forth from them loyalty, sacrifice and devotion to the common good. Mars can do it to them; how much the more should Christ be able to evoke devotion if he be properly presented.

The "other half" turns to the church wistfully in times of great emergency. This half complains when the church fails to prevent a war. When ethical and social evil stalks the land the "other half" says "why don't they do something." If they had a chance to join up with a part of the church's program without accepting it all, they would be found willing.

The other half will be impressed with a religion of power. Neighborhood associations come and go, for they lack something which a good church has. Back of the program of a good church is a depth of faith and vision that secularists seldom have. The secularists may have machinery, but a good church has the power to drive the machinery. Because of this, one hears, many of the unchurched say that nothing shall deliver us from the atomic bomb except the church, organized religion.

One looks around for the people who shall carry this ministry to the "other half." Perhaps the Disciples have less excess baggage than most. It might be they, or it might be some new religious force yet

to appear. In the meantime one of the greatest religious opportunities of history awaits the product of some new school of the prophets.

Miami to Chengtu

By LEWIS S. C. SMYTHE, Nanking, China

I left Delray Beach, near Miami, at noon on January 3 by railway coach and arrived in Los Angeles the forenoon of January 7. I spent two days in Los Angeles visiting my brother and some missionary friends. My brother is working on assembly line design for the "P-80," which is a rocket plane, at the Lockheed Company. The night of the 8th I took an overnight train to San Francisco, where I saw Alexander Paul who is now retired from the Mission Society and is preaching for the West Side Christian Church.

On the way to the airfield we crossed the Golden Gate Bridge which gave us a beautiful view of San Francisco by daylight. We took off from the airfield at seven o'clock in the evening of January 11 and flew across the Golden Gate Bridge, which gave us a beautiful view of the whole Southern Bay area, which was one sea of electric lights. But our four-engine C-54 plane was traveling west, 200 miles an hour, so in about fifteen minutes San Francisco was out of sight. Our plane had thirty reclining seats with thirty passengers. We landed at Honolulu the next morning at seven o'clock San Francisco time, having made the flight of 2,400 miles in exactly twelve hours.

At Honolulu we caught up with Ambassador Wei Tao-ming, who had left San Francisco the day before. His plane left for Tokyo just about an hour before we took off in the direction of Manila.

Six of us were put onto a C-54 cargo plane scheduled for Shanghai. With so few of us we were able each to have a cot to lie down, so it was very comfortable for night traveling. Four hours brought us

to Johnston Island, which is barely big enough for its 5,800-foot runway and necessary buildings. Another seven hours brought us to Kwajalein in the Marshalls. We thought it was late Saturday night, but they told us that in Kwajalein it was late Sunday night because we had crossed the International Date Line between Johnston and Kwajalein. We waited there two hours for the motors to be tuned up, and since it was very hot, we literally "sweated it out." We left Kwajalein at 1:00 a. m. and arrived at Guam in seven hours, which was early morning there. In a little over an hour we were on another plane headed for Manila. This was another C-54 with thirty seats and thirty passengers. It took us seven and a half hours from Guam to Manila, arriving there just after noon, Manila time, January 14. As we approached the Philippines, the islands were covered with clouds, but one large mountain, which goes up to 7,300 feet, stuck up through the clouds to the south of us. We had flown most of the way across the Pacific at 8,000 feet, which the airmen say is the most suitable level because there are less up and down air currents there. However, we approached the Philippines at 10,000 feet and hit two thunder storms that gave us some bounces. The pilot circled over the Manila area and let down through a hole in the cloud, swung across Manila Bay, which gave us a view of the destroyed city, and landed at the airfield.

It was exactly fifty hours and thirteen minutes elapsed time from the time we took off from the airfield at San Francisco to the time we landed at the airfield at Manila.

Most of Manila is destroyed, excepting the reinforced concrete, fireproof buildings, and many of these have been badly damaged by American artillery fire when they took the city. But the streets are full of American Army trucks and jeeps. The Chinese business community was getting started on rehabilitating its business more rapidly than the

Philippine businesses. The Chinese banks were only lending to Chinese businesses funds for the importation of goods, and that for ninety days only. Each Chinese business had to pay its own cost for repair and rehabilitation. I found managers in Chinese offices working in the midst of a din of workmen rebuilding and others cleaning out the debris.

The three days we had in Manila were very warm and the third day it was actually hot. These three days we stayed at the ATC billet, which is the former nurses' home of the hospital on Taft Boulevard. On the first floor of the wing in which we roomed was Mrs. Homma, whose husband was then on trial in Manila for his war crimes. She had been brought as a character witness. An American military police stood outside of her door and another outside of her window day and night, with strict orders that any harm that came to her would be on their body. The manager of the billet told us that Mrs. Homma complained that the quarters were not good enough for the wife of a Japanese general. He simply replied that they were good enough for the officers of the American Army, and, therefore, should be good enough for her.

We took off from the Manila airfield at 7:45 in the evening of January 17. They told us that we should reach Shanghai in about six hours. We flew straight north through 15 degrees of latitude to a colder clime. The plane was another C-54 cargo plane, with about twenty passengers. Some people were able to lie down on the floor of the plane and get a little sleep before we reached Shanghai at 1:45 a. m. on the morning of the 18th. We landed at the Kiangwan Airfield, and were taken into the city in a weapons carrier.

Everybody found it very difficult to get a place to stay in Shanghai because the American Army and Navy had billeted their people in most of the big hotels. Because I had a through ticket to Chung-

king, I was allowed to stay at the ATC billet in the Cathay Mansions (Shih-san Lo). I spent one week in Shanghai on CIC business, conferring with people who had already arrived in Shanghai. Then, on Saturday morning the 26th, I took the Special Express train ("teh pieh kuai che") at nine o'clock to Nanking. I was warned that even though I had a first class ticket, purchased through the China Travel Service the day before, I would have to be at the station at seven o'clock. I found a big crowd ahead of me and the gates did not open until 7:45. The only seats we could find were in the diner, which soon filled up with people sitting on baggage and standing in the aisle. The train ran very well until in the afternoon, beyond Changchow, the engine broke down and they had to send back to Changchow for another engine. However, we reached Nanking (198 kilometers from Shanghai) about six o'clock when we should have been in at 4:30. It was a rainy, cloudy, muddy evening at Hsiakwan. (Area near river outside Nanking city wall where railway station is located.) By the time I got through inquiring at China Travel about a ticket back, all the Jitneys (Yeh Chi) had left for the city and the horse carriages were loaded. Therefore, I tried to take the bus and after buying a ticket it was necessary to play American football in order to get anywhere near the door of the bus. It went so slowly that the horse carriages passed us, but finally at Shansi Road (Kai) we had to be towed by another truck to Drum Tower (Kuleo). There I stayed with Dr. Steward and Dr. Daniels in a house in the University Hospital compound. The Hospital was operating with only two Chinese doctors and three nurses.

I stayed in Nanking over Sunday and saw most of our campus and the Ginling College campus. From the outside they both looked very much as we left them in the fall of 1937, but on the inside Ginling College has suffered more serious losses than we

have. Mr. Gee and Dr. Bates are busily engaged in getting people out of University property, renting it for a few months to regular tenants in order to secure money for repairs, and in general preparing the property for the return of the University this summer. Dr. Bates told me that he had a number of people coming to him every day looking for jobs. Later, in Chungking, I found that some people, who could not find jobs down river, had returned to West China.

Monday morning I took a horse carriage from Drum Tower (Kuleo) to Hsiakwan and easily found a seat in the first class car about 7:30. The train started on time at nine o'clock and arrived in Shanghai seven and a half hours later, at 4:30, on time. Both going up to Nanking and returning to Shanghai, the dining car served meals and tea, which helped to keep one warm in the unheated coaches. The first class fare then was only CN \$3,600 each way. Since then it has been doubled.

I intended to fly from Shanghai right away but since the weather was bad at Chungking no planes went for four days. Consequently on February 1, I had the opportunity to meet two of our Disciple missionaries, who had left Galveston, Texas, by boat on December 29. They travelled on a freighter, loaded with cotton and gasoline. There were only eleven passengers. The boat was held three days at Woosung, because it was unable to find a suitable place to berth at Shanghai. The third day the company sent a landing barge down to get the passengers and bring them to the customs jetty. I saw the two ladies, Miss Stella Tremaine of Wuhu and Miss Lyrel Teagarden of Luchowfu, through customs and took them out to Avenue Petain in a taxi. Miss Margaret Lawrence and Mrs. Edna Gish were also in Shanghai at the time and met them. The next day, Saturday morning, Miss Lawrence and Mrs. Gish took the train for Nanking and I took the ATC plane to Chungking. We left the Kiangwan

Airfield in another C-54 cargo plane, with about twenty passengers, and flew on a straight line across Tai Lake (Hu) and Hankow to Chungking. The trip took us just over five hours. Chaplain Harry Haines, the American Consul, and I played bridge all the way with the pilot while he let the co-pilot handle the plane. We found the field at Pei Shi-yi muddy as usual, and it was about two hours before we arrived at Chiu Ching Middle School in a weapons carrier. That was the afternoon of China New Year and many people were out on the road enjoying the warm sunshine on their way to visit friends. But China New Year's Day was not a good time to get an airplane ticket to Chengtu, so I decided to come on the express bus the following Monday morning. While in Chungking I saw Dr. Wei Hsiohren and Mr. Edwards of UCR. The express bus left about 7:30 and arrived in Neichiang the same evening at six. The next morning we started at 6:45 and arrived at the East Gate bus station about 2:30. Consequently I was able to reach the campus on the afternoon of February 5th before the offices closed at four o'clock.

Thus, I was a month and two days from Miami to Chengtu, but I had three days in Manila, fifteen days in Shanghai and Nanking, and one day in Chungking.

I was very glad to find the Campus (Hua Hsi Pa) very much as I had left it and everybody well and happy.

The Root of Man's Trouble

*By OLIVER READ WHITLEY, Naval Hospital,
Sampson, N. Y.*

Now that the road to peace is open, it is an easy detour to the unrealistic conclusion that the only causes of the war were Hitlerism and Japanese militarism. But deeper than these things, awful as

they are, lies a more profound cause, a cause that we find easy to overlook, since to recognize it would mean tearing down the wall we have built around the ethical pretensions of a civilization.

The real enemy of man is *himself*, with his capacity for illusion and pretense and rationalization. Paul's formula for a high ethical religion, faith, hope and love has failed in our day because it has not sufficiently come to grips with another side of man's nature, self-centeredness, ignorance and prejudice. "And now abideth self-centeredness, ignorance and prejudice, and the root of these is *man*, as animal and as human."

Behind the war lies the cultural schizophrenia of a civilization, a civilization that accepted the myth of economic man, and believed that individual selfishness would produce the greatest good for society. The result was that the real facts about the world that the industrial revolution produced were covered with a blanket of eulogies about "liberty" and "democracy." Steinbeck's prophecy in *In Dubious Battle* strikes deep at the problem. "There aren't any beginnings . . . nor any ends. It seems to me that man has engaged in a blind and fearful struggle out of a past he can't remember into a future he can't foresee or understand. And man has met and defeated every obstacle, every enemy except one. He cannot win over himself. How mankind hates itself."

It is easy for us to believe that share-croppers, Okies, unemployed men, adolescent delinquents, slum children, drunkards, street walkers, lynch-mobs and bands of armed hoodlums, eager to wreak the vengeance of their repressed hostility, are problems. But it comes with somewhat of a shock to realize that we, too, share in the kind of society which produces such fearful things. We cannot, however, escape the facts. They are there, and that is that. Realism begins at the point where we say, "I (my

self, my social class, my nation) am a social problem; not others, but I and mine.

Consider in the first place how we find it so easy to believe that what we are and have is coming to us, that we have, after all, *earned* whatever advantage or privilege comes our way. Such a feeling as this is unconscious; we do not need to discuss the matter. It is simply taken for granted. As someone has put it, "When a man is habitually set in the jewelry of favorable circumstances, he almost irresistably comes to think that he is a jewel, when in fact he may be paste." Somehow we crave that sense of superiority that enables us to say, "Whatever I have *must* be right; whatever I haven't, must be wrong." This, too, is an unconscious attitude, but it is there nevertheless. That is true of nations and classes as well.

In some measure this is what leads us to falsify our situation. Take, for example, the fact that our civilization requires vast quantities of work that is unpleasant, dirty, repulsive and dangerous to health. In the manufacture of steel, the mining of ores and mineral deposits, the disposal of sewage, to mention only a few examples, thousands work at tasks the danger and disagreeableness of which is beyond our power of imagination. Yet we take all this for granted. The work must be done, we say, and always add, "And someone, *not I*, must do it." Reflect for a moment on this question. Has our world been strained through a sieve, so that only things lovely and beautiful filter through to our minds? Then you see what I mean.

Consider second our ignorance of the complex processes of an industrial society and our indifference to anything that does not seem *immediately* relevant to personal gain or want. It is partly because we are so involved in the very social processes which make up our civilization that it is difficult for us to look at them honestly and critically. Thoreau tells us in *Walden* of a man he used to see working

in his garden. "I asked him once, when I had not seen him for many months, if he had got a new idea this summer. 'Good Lord,' he said, 'A man that has to work as I do, if he does not forget the ideas he has, he will do well. Maybe the man you hoe with is inclined to race; then, by gorry, your mind must be there; you think of weeds.'" It is the same with our lack of concern for ethical values and lack of knowledge of society. Our mind is on "weeds".

A leading New York newspaper carried the following story on the Sunday following the Allied invasion of Europe: "At 9:15 a. m. on June 6th . . . a middle aged man in executive clothes got off a Garden City train at Penn Station with his Herald-Tribune folded back to the financial section. A young woman rushed up to meet him in the station, crying, 'John, isn't it wonderful?' 'Isn't what wonderful?' 'The invasion.' 'What invasion?' 'Why, we landed in France this morning.' 'I don't believe it,' he said. But he turned to page one and there it was." Perhaps this incident does not prove anything, but it seems a sad commentary on our lack of concern for vital matters.

The alarming discrepancy between modern civilization's understanding of the processes of nature and the technological use of these processes, on the one hand, and its understanding of social institutions, on the other, make Harry Elmer Barnes' comment that modern civilization is like a man with one foot strapped to an ox-cart and the other to an aeroplane seem applicable. We know so much about how to use and control nature, and so little about how to use this knowledge in the service of ethical demands. For the most part our understanding of society is merely a lip-service to high-sounding words. Take *freedom*, for example; we are accustomed to believe that we live in a free society. Well, that is true, yet in many ways the *creed* of freedom has been substituted for the actual *substance* of freedom. What is freedom anyway? It all depends

upon how you understand society. What is to be done about this situation, in order that our society shall not deny the claim of ethical values, goes back to our lack of knowledge and indifference. No other system of government, for example, is going to give us any more democracy than we have now if we don't use it. We could have a revolution tomorrow, and a new government could be set up, but if the whole population wasn't active and interested, it would still be a few of the people running the rest of the people. A feeling of direct responsibility is necessary; yet many have come to believe that there is nothing to be gained by caring. It is little wonder, then, that our society serves little more than immediate and selfish ends.

If we are ignorant we are also prejudiced. And this is dangerous to the ethical demands of a civilization because prejudice and misinterpretation are usually bound up with selfishness. In Shanghai, shortly before Pearl Harbor, a representative of an American oil concern and an American missionary were discussing the war in the Far East. The missionary inquired, "How do you reconcile the fact that you have spent your whole life establishing the finest business relations with the Chinese with the fact that you are trying to sell oil to the Japanese . . .?" The businessman replied sadly, "You know the answer. We'd sell to the devil himself if he paid cash."

Most of us would like to escape from the consequences of living in the kind of society that makes such things necessary. But we are hampered because our thinking is not done rationally, but through the eyes of our particular situation. For most of us the solution is at best a kind of uneasy tolerance of things as they are. And as long as it is, the only results are moral blindness and social ignorance, which after all make war and fascism possible.

At the root of the matter are the birth-pangs of

a new cultural synthesis, a new philosophy of the nature of man, to be born out of the failure of the industrial revolution and the society of laissez faire selfishness to produce the Utopia that was promised. Unless we welcome this revolutionary epoch, and seek to understand and prepare for it, the ethical pretensions of our civilization are the bones of a ghastly skeleton, rattling in the closet of time, and the war will have meant nothing, nothing at all.

Religion and Social Work

(An address given by Hartley C. Ray before the Annual Meeting of The General Council of Social Agencies, El Paso, Texas, on October 4, 1945)

The reflections which I am privileged to share with you today are the outgrowth of long college and graduate school "bull sessions" with social workers, divinity students, and ministers participating. My comments are also rooted in my membership in a household which is itself, at least in part of its life, an experiment in the relations of religion and social work. Religion and social work are routine conversation at our breakfast table, for I am in religious work and Mrs. Ray is a social worker.

I am concerned to define the place and function of the two types of institution in society and to see what is distinctive of each. The thesis might be stated as follows: The two approaches to reclamation of human lives and the mending of breached human relationships might be significantly related, not only theoretically but functionally. They might be much more significantly related than they are now.

Historically speaking, it is true that much of social work owes its origins and initiative to religious leaders and institutions. But by some process most modern professional social workers have developed attitudes which divorce religion from social work.

An attitude of rejection of religion is common among these people. And many religious leaders have arrived at a point where they scarcely know what a social agency is, what it has to contribute to the community, to say nothing of actually using it as a resource.

Religion is an old profession. Social work is relatively new. They are not the same. Social work has not replaced religion. Religion cannot do the distinctive job of social work. But all the logic and practical facts of our present social situation demand that the two be related.

What can be said of the comparative functions of religion and social work? In actual practice social work is largely curative. The social agency seems to come into play primarily in answer to crisis situations and emergencies, or with reference to problems of long standing which have come to a head. Relief applicants, psychiatric cases, unmarried mothers, delinquent children are typical. Despite the desire of social agencies to do preventative work as well as curative work, the social workers' services are not always wanted beyond just the time required to get the client over the hump of the pressing emergency. The social agency frequently has too little time and influence with the client to bring to bear upon his life influences that might transform his personality favorably. I believe this situation is perplexing for the social workers. They would like to be doing something more than just providing treatment for the erupting sores of society which come to their attention when they are at their worst and pass out of their province as soon as the crisis point has passed. In Arthur Fink's recent book, *The Field of Social Work*, he tells us that social agencies are working toward two ends: "First, the creation of those conditions which help to make a more satisfying way of life possible, and, second, the development within the individual (and the community as well) of capacities to live that life more

adequately, even creatively." This is a highly idealized statement, but I believe that it is an honest expression of the social worker's ultimate goal.

In actual practice, religion is more largely preventative: (1) of emergencies ever occurring; (2) of any recurrence of emergency situations. The religious institution has opportunities for the individual to enter into longer and more transformative relationships. The personal factor may be richer in the church, while social work has very definite limitations in this respect. The social worker is not supposed to "identify" with the client. Involvement in the client's problem is to be avoided, and the social worker is not to set up a personal relationship with the client. But is not the need for a significant personal relationship the primary need of every individual, whether in an emergency or not? Basic to the security of every person is the sense of belonging, response, understanding, intimacy, appreciation, acceptance.

The church may enter upon the scene here significantly. The religious leader is not himself to become involved any more than does the social worker. But a church which conceives its job as being something more than just fitting our souls for the skies—and there are such churches—usually has resources which may be the needed prescription for the person who is on his way to or just emerging from a crisis situation in which there may be an appeal to a social agency. A church which conceives at least part of its task as this-worldly provides several media for the emergence of significant personal relationships and friendships. Although worship stands at the center of the church's offerings, and at its best is therapeutic, worship may not be the special need of a person. Participation in the various fellowship groups of the church may come to have great meaning for the kind of person in question. Men's clubs, women's groups, young

people's groups, Boy and Girl Scouts, dinners, forums, fun nights, recreational facilities are among the church's resources which might be used to a greater extent by social agencies. It has been suggested by many that the church could go a lot further in the matter of recreation. The church certainly cannot justify a superior attitude which looks down on "those hoodlums and zuit-suiters", as long as it does nothing about it. Some of the suggestions call for scientific dating bureaus in churches and the setting up of conditions for compatible people to meet as well as the provision of many kinds of recreational equipment. It goes without saying that the church can have nothing of the stuffy, puritanical attitude if it is to undertake a significant recreational program. The church must be careful not to go in for recreation in too big a way, for it will duplicate other institutions in society. But there certainly is a recreational job which rightfully belongs to the church.

A church with such activities may be just what a client-in-the-making or a former client of a social agency needs. The social worker should see the church as at least one possible resource for the social agency. Things happen to people in churches. I have seen it. Many will witness to it. Great transformations and re-orientations of personality may take place in a setting in which the relationships are more of the casual, free type rather than the emergency client-worker type. The ultimate point is that, under present social conditions, what the social agency does is not enough. Thus, the social worker should acquaint himself with the best offerings of local religious institutions. He will be disappointed and disgusted in many of them. He will find that many of them still have the same emphasis that earlier caused him to revolt against and reject religion. But they are not all that way. They should be investigated with care and then used to the fullest possible advantage.

One qualifying word must be said concerning the church as a valuable social resource. It has the great limitation of being a class institution; it fails to cut across class and economic lines. This is more true of Protestantism than of Catholicism. It would be difficult to determine to what extent this fact nullifies the relevance of what we have been saying regarding the church's value to the social agency.

The other side of the issue is the religious leader's inadequate knowledge and use of the social agency. Social work is a new profession and is still fighting prejudice and seeking acceptance in the community. Religious leadership and institutions are old, established and accepted. The counsels of religion are respected by many who, unfortunately, would not think of patronizing a social agency. Many of the "emergencies" come directly to the religious leader. He should refer them to social agencies whenever they are beyond his province. Too often, however, he toys with them and bungles them. He forgets that there is no simple answer to a psychiatric case or the problem of an unmarried mother.

The religious worker must acquaint himself thoroughly with the work of social agencies and should refer people to them freely and frequently. He has an unusual opportunity to interpret the place and importance of social work to the people of the church. He may do much to enhance the profession's place of acceptance and its financial support. And certainly it is clear that this job of interpretation needs to be done, for the lay people of our churches often have intolerable attitudes toward social work. Many exhibit an astounding ignorance of what social work is. Others provide greatest resistance to the notion of a "paid" professional social worker. Still others minimize the social agency's approach to problems in favor of the Thanksgiving Day basket notion of charity. The overcoming of these obstacles is in part the church's responsibility.

Of course, we can make no sweeping generalizations concerning the attitudes of our lay people in the churches. Many of our board members and volunteers are church people. But there is still a lot of educating to be done among the majority of church people. The church is one of the institutions which could do most to further the cause of social work. At the same time it could heighten the significance of its own work of moulding and shaping personality by making more effective use of important social resources.

Religion and social work are made for the closest kind of cooperation. Social agencies must seek out the best in religion. Religious leaders must learn to use social agencies as resources and must help rescue social work from its present rejection in the eyes of so much of the public. This attitude of rejection results in a serious curtailment of social work, due primarily to community resistance to supplementing the work of private agencies with public welfare agencies. This is not to minimize the importance of private agencies, but the social problems of our time are big enough for the wider scale of operations which could be implemented only through public welfare.

It might be said in conclusion that religion and social work are two sides of a common task—the common task being that of helping individuals achieve effective and satisfying lives and of removing the social conditions which give rise to the distressing social problems of our time. Religion without social work would not be enough, and neither would social work without religion. The two *must* become related.

Changing Climate at Columbus

By WALLACE TUTTLE, Kansas City, Mo.

Before me are eight hymnals widely used among Disciples of Christ. For two: *Christian Worship and Praise* (1939) and *The Hymnal-Army and Navy* (1941) I was both assistant editor and production editor. Frank A. Morgan, for years a minister among the Disciples, compiled *Inter-Church Hymnal* (1930). The others, edited and produced by Disciples primarily for use in their own churches, are *Gloria in Excelsis* (1905), *New Praise Hymnal* (1908) and *New Praise Hymnal, Revised* (1921), *Hymns of the United Church* (The Disciples' Hymnal) (1919) and *Christian Worship* (1941). In content and format each of the eight was the peer of any of its contemporaries.

Now from Columbus, Indiana, comes a ninth hymnal, *Christian Hymns*, likewise one of the best of its day. Sponsored and copyrighted by The Christian Foundation, the music editors are E. Wayne Berry (presumably minister of music at Tabernacle church) and Clementine Miller. The editorial advisers are Drs. Edwin R. Errett, Fred D. Kershner, T. K. Smith and Mr. Hugh Th. Miller. Edwin R. Errett edited the Responsive Readings, and the Scripture texts used in conjunction with each hymn were selected by Mrs. Hugh Th. Miller. This integration of hymns and Scripture is most successfully done and is a unique and exceptionally valuable addition to the hymnal. However, the most unique and interesting thing about the book is its source.

For well over fifty years Tabernacle Church of Christ, Columbus, Indiana, has been a citadel of orthodoxy and one of the most influential churches in the Brotherhood. Served by such able and eloquent ministers as Z. T. Sweeney, W. H. Book and T. K. Smith, in its pews were laymen of strong convictions, loyal to the church and its mission as they

conceived it and with financial power sufficient to insure a hearing for their opinions on church matters, local, state and national. Geographically, Columbus is a little nearer Indianapolis than Cincinnati, and approximately equidistant from St. Louis, Chicago and Nashville. There may be significance in that fact. Tabernacle church has supported most if not all the agencies reporting to the International Convention but has also supported many of the independent agencies and without its leadership and support the North American Convention would probably cease to function.

In Columbus Marshall Reeves acquired the fortune which became the endowment for *The Christian Foundation*. Here I. Irwin laid the foundation for one of the largest family fortunes in Indiana, leaving it to three children, Mrs. Z. T. Sweeney, Mrs. Hugh Th. Miller and William G. Irwin. The latter handled it ably and it has increased through the years. When in 1942 the beautiful, new, revolutionary, modernistic church building, designed by Eliel Saarinen, was dedicated debt free, the Irwin family gave \$550,000 of the \$750,000 required. Yes these Columbus Christians have used their wealth to perpetuate their faith. And now they have made possible this beautiful, dignified hymnal which would grace any sanctuary in the land.

The contents are well selected and carefully edited yet a careful examination would hardly reveal the inspiration behind the book. Only in the preface is it revealed as a child of Disciples. The music editors appear to be over-optimistic as to the status of musical literacy in America and have included many tunes totally unfamiliar to most churches, at least 50, more than twice the number of gospel hymns included.

The Disciple heritage is almost ignored and I was able to identify only three contributions by Disciples, two hymns by Thomas Curtis Clark, and Fillmore's "Purer in Heart". Since the tune Bealoth

for "I Love Thy Kingdom, Lord" is used almost solely by Disciples perhaps it should be added to the list. The book would have benefited by the inclusion of at least these five numbers which are worthy of a place in any hymnal: Vachel Lindsay's great missionary hymn "An Endless Line of Splendor", "I Know That My Redeemer Liveth" by Jessie Brown Pounds and J. H. Fillmore, Knowles Shaw's setting for the hymn "We Believe", A. C. Hopkins' setting for "Hark, the Voice of Jesus Calling" and Hackleman's lovely tune "Bethany".

Withal *Christian Hymns* is a great book and one that every minister would like to have in his library if not in the pews of his church. It is further evidence of a changing climate at Columbus. How great that change may be is indicated by the fact that the book was not advertised in the *Christian Standard* but was advertised in the *Christian Century*. Yes, you'll be hearing about *Christian Hymns*.

Letter From Charles M. Sharpe

2507 Fifteenth St., Troy, N. Y.

My Dear Ames:

I wonder if you have seen the little book which our mutual friend, Willis A. Parker, has recently published under the title,—"OUR FRIENDLY NEIGHBORS".

In its own *genre* it is a little gem, and I am wondering if it might not well receive an appreciative notice in "THE SCROLL". "Our Friendly Neighbors" are several of the most familiar of our little furry, feathered, or swart friends of brush, grass or burrough. Parker writes descriptive verses which are quite charming in their simplicity, understanding and sympathy. He endows these creatures with individuality, nay, almost with personality; and, as you would expect from so rare a mind and soul as that of our friend, there is a serious purpose and mellow wisdom present even in so slight a work as

it is. The spirit of it is in accord with Albert Schweitzer's "Ethic of Reverence for Life".

The author writes me in a personal letter,—"My book aims to link kindness up to wisdom in a new way. War has effaced both. The real truth about things is essential; and kindness, kinship, is its essence. We have to start where we are—with our nearest neighbors".

Each of the "Neighbors" is illustrated by most artistic and attractive likenesses. The *tout ensemble* of the thin little volume is truly fetching, and makes an ideal little gift for one's children, grandchildren or great-grandchildren. It will even be relished by the child that never dies in truly wise multiple-genarians, even as you and I. It sells for \$1.50 and is worth any man's money. Consider these lines—

THE CARDINAL

He will not starve for beauty who has seen
Paired cardinals against a hedge of green.

or,

But a toad in your garden's
A very good neighbor.
He takes nothing from you
But lightens your labor.

and,

THE REDBREAST

He may renew his courage who has heard
In frozen dawn of spring this valiant bird.
I should be glad to be associated with you in calling
attention to the little book.

The State of the Brotherhood

By F. E. DAVISON

Behold! another brother has read my column and has given his frank reactions to the contents as follows:

Wauwatosa, Wisc.

F. E. Davison,
South Bend, Ind.
Dear Sir:

As a reader of THE SCROLL I note what you have to say about the North American Christian Convention being a preaching convention and if they would come to South Bend they would hear the gospel preached every Sunday.

There seems to be a difference of opinion in regard to what the gospel is. If as Paul says it is the power of God unto salvation then all we need to do is to preach it according to the New Testament teaching. I just looked up your church and find that you have reported no baptisms for the year 1944. I also note that your people gave over \$3,000.00 to the U. C. M. S. I am wondering if your keeping Lent, dedicating babies and your hook-up with the Council of Churches is not responsible.

I also note that you seem to be afraid to say anything about the Bishops (state secretaries) some joke ha, ha. "Come out from among them and be ye separate." Do you think the Catholics are Christians? They were the ones who discarded baptism for sprinkling. But why talk about it? You fellows that are afraid of your jobs and have to depend on the state secretaries to hold a pastorate are not going to bring many into the fellowship of God's Kingdom. "God added to his Church daily such as should be saved."

Yours in His Name,

H. A. Fuller.

Brother Fuller is right in several particulars. First, there does seem to be some difference of opinion as to what the gospel is for some seem to think it is calling upon people to submit to a form while others would maintain that it is the "good news" of Christ showing to man "a way of life". However, I don't write the theological articles for THE SCROLL so I refer that matter to another department.

My correspondent is right when he says that the last Year Book does not record any baptisms in the church I serve nor does it report any other additions to the church or money raised for any other purpose except missions. Did anyone ever accuse the Year Book of telling the truth, the whole truth, and nothing but the truth? A mistake somewhere along the line—either in my office, or the mails, or the State (Bishop's) office, or among the Year Book statisticians (the mistake could not have been mine for I never make any) resulted in no report from this Church.

The records in the "Lamb's Book" will show that across 36 years in the ministry I have average one baptism a week but I am not too proud of that record. Brother Fuller is right, for if I had devoted less time to Christian Unity projects, to trying to improve the social conditions of my community, and visiting the widows and the fatherless in their affliction I could have no doubt had more baptisms.

Perhaps I should hasten to say that all these people were baptized by immersion and I wish I could say that they were all as effective Christians as E. Stanley Jones, John R. Mott, Jane Addams and a host of others who never submitted to "the proper form" of baptism. Yes, for nearly 25 years I have been dedicating babies and I am proud that I was one of the pioneers in this practice among Disciples and so far as I know, was the originator of the Rose Service which is now used by scores of Churches. If I read my New Testament aright Joseph and Mary took the babe, Jesus, to the temple for a religious rite there but perhaps they did not know it was unorthodox to hold such a service. If so, Simeon should have told them.

The State Secretaries will all be glad to know that I have become a shrinking violet in their presence or as putty in their hands, ready to do their every bidding. If any have come to that conclusion I am

sure they are saying "Behold a sinner has come to repentance".

We are deeply indebted to Brother Fuller because the Editor of THE SCROLL either got confused or short of material and ran my copy for the April issue in the March issue. If it had not been for this letter, the brotherhood would have been without a "state" for one month.

Notes

Campbell Institute Meetings in Columbus, Ohio, August 6-11.

Annual Meeting, celebrating fiftieth anniversary, in Chicago, November 11-14.

Ye Editor and wife went to Washington to celebrate her birthday which fell on Mothers' Day. The celebration was in the newly purchased home of their daughter, Damaris, Mrs. Bernadotte E. Schmitt, in Alexandria, Virginia. Daughter Polly Scribner Ames came from New York for the event. Dr. Schmitt also had his birthday a week later, on May 19.

On May 20th and 21st, we had the great pleasure of attending sessions of the sixty-ninth annual Convention of the Capital Area Churches of Disciples of Christ. Among old friends in attendance were Col. (Chaplain) Zimmerman, Chaplains Harold Elsam, Herschel Richmond; Dr. Fred Helper of Christian Temple, Baltimore, Robert Sulanke, Govans Church, Baltimore; W. H. Erskine; Robert Wilkerson, Bethesda Church, Md., Dr. M. W. Jones, Waynesboro, Penna., Virgil A. Sly, Morris C. Schollenberger, First Church, Baltimore. Col. Zimmerman and Robert Wilkerson were our efficient and delightful chauffeurs! President Riley Montgomery and C. B. Reynolds from Lynchburg College; Herbert L. Willett, II., Mrs. Mary Jeter Longfellow, of Baltimore, and Benton Roy Hanan, of the National City Church, added to the pleasure.

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Alexander Campbell In Nashville

By EVA JEAN WRATHER, Nashville, Tenn.

In the early spring of 1827, Nashville, Tennessee, was a thriving river port on the Cumberland, of which a recent traveler had written that "busier shops and stores and statelier homes were not to be seen elsewhere between Lexington and Natchez"; and among its some five thousand inhabitants, those citizens who worshipped in the Baptist Church on Spring Street—"one of the finest houses of worship in the city," a "large, well-arranged frame building" in a "beautiful residential district"—were eagerly preparing for the visit of an editor-preacher from Virginia by the name of Alexander Campbell.

The man was already well known to them through their pastor, Philip Fall, who had first met Campbell at Louisville in 1824. Immediately, they had formed a strong attachment—the irenic, scholarly Englishman, Episcopal-reared son of a British army officer, who, by his own account, "had enjoyed in England all the advantages in the matter of education that wealth and social position could give," before emigrating in 1817 to Kentucky, where acquaintance with a devout Huguenot family had led him into the Baptist faith; and the commanding Scots-Irishman of Highland and Huguenot descent, who, fired with liberal ideas he had imbibed both in his father's parsonage in County Armagh and during his student days at the University of Glasgow, had come to America in 1809 convinced that a democratic church was the necessary adjunct to a democratic state and determined to play his own role in charting new paths of religious freedom in the new republic. On assuming the Nashville pastorate in 1826, Philip Fall soon had impregnated the members of his congrega-

tion with his own enthusiasm for both the person and the ideas of his friend. They read Campbell's monthly publication, *The Christian Baptist*; and though its title and appearance might not be very prepossessing, they found the subject-matter of its pages rich and provocative, and gradually the idea had taken hold that here was being offered them a faith whose intellectual and ethical concepts were rooted in the same ground with their politics and their economics, a faith which spoke in the clear accents of John Locke and Thomas Jefferson. For, inspired by Locke's writings and by the accomplishments of the American Revolution, and sickened by the ecclesiastical tyranny and the dominance of scholastic modes of thought imported from Europe, Editor Campbell, they realized, was calling upon the citizens of the New World to break these fetters of the past and to work a reformation which would make operative in religion the same principles of individual freedom and enterprise that Washington and Jefferson had sought to make operative in government; invoking the names of Locke and Bacon and Newton, he was summoning them to eschew emotionalism and arid abstractions and perceive that the truths of religion, like the truths of science, must justify themselves to experience and observation and reason; he was urging them to denounce dogmatism and make their appeal to tolerance and practical religion and morality; he was calling forth a full exercise of that spirit of self-reliance which was a first requisite of life on the American frontier, challenging them to make use of their own minds and energies to make their peace with God even as by their own hands they were wresting a new civilization from the wilderness. It was a challenge quick to be met by men who in three decades had built a town described by Barton Stone in 1796 as "a poor little village hardly worth notice" into a leading Western center of commerce and culture.

When Alexander Campbell arrived in Nashville on a February day in 1827—accompanied by his frail wife, Margaret, and by their eldest daughter, Jane Caroline, a young lady almost sixteen years of age and, so it was said, "intelligent beyond her years and possessed of remarkable personal beauty"—when he stood at last in the Baptist pulpit to expound in person his dogma of freedom, Philip Fall's congregation deemed themselves well satisfied. Nor were they less pleased with his person than with his doctrine. Indeed, the planters on the Cumberland quickly must have recognized their bond of kinship, as they learned that their visitor, no less than they, subscribed to a philosophy of happiness and pleasant living, that he took great pride in his own expanding acres along the Buffaloe and in the adornment of an hospitable house where guests always could be sure of good food, good wine, and good conversation. Moreover, they must have been struck by a marked similarity both in temperament and in appearance between the Virginia editor-farmer and their neighbor, the master of the Hermitage, who in 1827 had his eyes so resolutely fixed on the President's chair in Washington. There was nothing strange in this resemblance. For in the veins of both Campbell and Andrew Jackson flowed the Scots-Irish blood of North Ireland. The Celtic strain showed plainly in both their faces—long, fair, with strongly marked features; unruly hair arching sharply from a high forehead; keen blue eyes, with a penetrating, almost hawk-like gaze. Both men would stride through life with the fierce, determined tread of a Highland chieftain; neither would give quarter to an enemy; and, Tennesseans would be the first to perceive, they would fight in the same cause; one in the field of politics, the other, of religion—to make an America that would fulfill the dream of the spirited, independent, adventurous, and aggressive men of the Western Waters.

Near the close of 1830, Campbell came a second

time to Tennessee. The three-and-a-half year interval had brought important changes. Campbellism, in the words of one disgruntled observer, was sweeping "like a mighty contagion throughout the West"; and Fall's church, in the vanguard of many another congregation, had withdrawn from the Baptists to become an independent reform church. Campbell, wearing new laurels garnered from two major forays the previous year—the debate with Robert Owen at Cincinnati, and the Virginia Constitutional Convention at Richmond, where he had proved that he could defend principles of Jacksonian democracy as well in the political arena as in the religious—was marking the changed status of the Reformers with a new publication, *The Millennial Harbinger*, which he firmly expected to herald a millennium of liberty, unity, and toleration in the church. In 1830, no wife or daughter accompanied him to Tennessee; but Nashvillians knew that his rambling old mansion at Bethany had a new mistress and that this time in their city he would find a second home waiting in the close circle of his own family—fruits of that first visit to Nashville, which for him had had personal issue both in sadness and in joy. For the Southern sun had not been able to recoup Margaret's failing health, and when that autumn of 1827 was turning red and gold the forests of oak and hickory and walnut on Bethany's hillsides, she had been borne from her childhood home to lie beside three of her children in the little cemetery beyond the orchard; and with the coming of the next new year, Jane Caroline, having left her heart in Nashville the previous spring in the keeping of a young gentleman named Albert Gallatin Ewing, had departed from Bethany for her new home to the South. So it was that Alexander Campbell's daughter became a parishioner of Philip Fall and when Campbell himself came again to Nashville, he could rejoice in the smiles of his first grandchild.

But the visit was not to pass simply as a pleasant sojourn among family and friends. At Campbell's first sermon, almost all the clergymen of the city were present to learn firsthand what manner of heresy was so unsettling the orthodox in the valleys of the Ohio and the Mississippi. Among them was the Reverend Obadiah Jennings of the First Presbyterian Church, whose pews were sometimes graced by the presence of Andrew Jackson, the pastor being admired by the General because he had been dear to the heart of his beloved, late-departed Rachel. Campbell and Jennings had never met personally, though Jennings had served churches near Bethany for many years and had been one of the founders of the western Pennsylvania "Moral Societies", which in the early 1820's had given young Alex Campbell his first chance to break his lance as a champion of religious and civil liberty through the pages of the *Washington Reporter*, where, in the manner of Sam Adams, he launched his attack over the pseudonym "Candidus". Perhaps, at that time, Jennings had helped write the open letter to the *Reporter* characterizing the free-thinking "Candidus" as the "beloved emissary" of Pluto; at any rate, the events of the past decade merely had served to confirm his opinion that the Bethany reformer was, indeed, an agent of the devil, and when he heard heterodox Campbellism being flaunted in a pulpit less than two blocks from his own sacred desk, he was convinced he had been sent "providentially" to beard Pluto's emissary in his "den" and vindicate "the *truth* as it is in Jesus". As a result, Christmas day found Campbell and Jennings debating the questions of "historical faith" and "baptismal regeneration"; and doubtless Campbell's thoughts may have turned back ruefully to the Christmas season in Richmond just one year before, when, as the Constitutional Convention was debating adjournment for Christmas day, John Randolph had remarked tartly that he "hoped the anniversary of the Prince

of Peace, of Him who came to bring peace on earth and good will to men, would not be kept by their wrangling there".

It was most likely on this second visit to Nashville that Campbell sat for his portrait to a local artist named Cooper. He may have done so at the insistence of his friend Fall, for the painting remained in Nashville, where it was rediscovered after the war of the sixties in Tolbert Fanning's attic. As Artist Cooper portrayed him, Campbell bore few scars from the tilts with his opponents. Though the chin was resolute, and many a Nashvillian must have been impressed by the picture's strong likeness to a portrait of young Judge Jackson made about 1804, the thin nose and sensitive lips gave to the painting a certain meditative, poetic look. It was the face of the young man who had made himself so charming to the ladies at the summer colony of Helensburg in old Scotland, who had whiled away many an hour writing verse in the manner of Horace for the *Washington Reporter*; it was not the face of the crusading editor who was arousing the West with his satiric pen.

In 1835, Campbell traveled again to Nashville. The city now held an overtone of sadness for him, for the previous year Jane Caroline had come to Bethany to be laid beside her mother in the little cemetery, and his friend, Philip Fall, because of ill health, had had to resign the Nashville pastorate and return to Kentucky. But other old friends exerted themselves to make pleasant his three weeks' stay, and he noted with satisfaction that it was impossible to find a house "large enough to accommodate all who wished to attend".

When Campbell next visited Nashville, in the spring of 1841, he came in a new role—that of founder and president of the college he was just getting under way at Bethany. It was a role certain to find high favor in Nashville, proud of its own university under the presidency, as Campbell him-

self had remarked on a former trip, "of the justly celebrated Doctor Lindsley, one of the most talented, learned, and liberal of American Presidents". On Sunday evening, the editor of the *Nashville Whig* was in the audience; "without pretending to pass upon the merits of his theory," he wrote for his Monday paper,

"We have rarely listened to a more finished or impressive argument, from the pulpit . . . The distinct enunciation and Scottish accent of Mr. C. renders his delivery eminently pleasing."

Other learned gentlemen of the city evidently were also "eminently" pleased with the Bethany educator, for "the Popular Lecture Club" invited him to follow a series of talks by several professors of the University of Nashville with an address on "*Demonology and Witchcraft*"; and on the appointed day, the *Whig* informed the public,

"The [Literary] Club, we understand, have provided extra seats for the audience, so that the entire [Masonic] Hall, including the rostrum, can be occupied."

Finding that the speaker lived up to expectations, the *Whig* editor furnished his readers with a flattering critique on the address, which averred that the "novel subject" was handled

"with much good taste and profound learning . . . [and] in a happy vein of sarcasm and . . . with a fancy that proved that the distinguished lecturer has a humor for the ridiculous as well as the sublime . . . he merits the unqualified eulogy due to one whose acknowledged skill as a public debater and profound acumen as a critic are not less distinguished in a literary than a theological point of view."

Almost fourteen years were to pass before Alexander Campbell made another visit to Tennessee, and this time he came at the urgent call of a group of Nashville Disciples, for their church had fallen on difficult days and they felt that it could be righted

only by the wise intercession of "the Bishop" at Bethany himself. In 1847 the congregation had called to its pulpit a young man named Jesse Ferguson, whose popularity had proved almost phenomenal. Polished in manner, fascinating in personality, and of surpassing eloquence, he seemed possessed of universal appeal as society's dregs—"tramps, gamblers, street-walkers"—mingled with society's ornaments to crowd his church until the old building on Spring Street became inadequate and an elegant new edifice was erected, Greek Corinthian in style, with white walnut pews, crimson-cushioned, and a lofty spire rising a hundred fifty feet above the noise and bustle of Cherry Street. But the young pastor appeared as erratic as he was eloquent, and ill health seemingly helped develop a strain of mysticism into a craving for the supernatural. Becoming obsessed with that troublesome passage in First Peter, "For Christ . . . went and preached unto the spirits in prison," he began to cherish the happy idea that he himself might be chosen as "a part of Christ's sanctified host in the invisible world", a sort of evangelist in Hades; and soon he was a full-fledged Spiritualist, indulging in seances and "spiritual levees". Scandalized by table-knocking and spirit-rapping infringing on the precincts of their decorous and rationalistic Campbellite faith, a small group of Ferguson's members withdraw; and the Bishop, fully sharing their chagrin, by rail and stage hastened, as he expressed it, to "the beautiful capital of the State of Tennessee"—especially beautiful in this November of 1854, he doubtless observed, as the city proudly exhibited to visitors its new Capitol, a truly impressive classic building of limestone and marble, with Ionic porticos and a Corinthian tower, commanding all the surrounding countryside from its eminence on "Campbell's Hill".

A changed religious atmosphere seemed to have settled over the city also. For in sharp contrast to the days of 1830 when the Reverend Obadiah Jen-

nings challenged him to debate on the "infidelity" of his doctrine; Campbell was gratefully welcomed by "ministers of eminence" from "all denominations"—who understandably held no love for the popular Ferguson—and the use of the Methodists' commodious new McKendree church was pressed upon him for his first Sunday services. Successive days, however, found him in the new pulpit on Cherry Street; and though some of Ferguson's adherents published in the *Nashville Republican Banner* a defense of his views against the "narrow and cruel theology" of Campbellism, the Bishop preached throughout the week, as often as three times a day, to large audiences, ever seeking to warn his hearers against the pitfalls of "Fergusonian Neology". But the warning was destined never to fall on the ears of the principal in the drama. And for a reason marvelous to relate. Ferguson, having consulted the "spirits in prison" on the propriety of attending the lectures of the unbeliever from Virginia, had received posthaste a "special communication" from no less a personage than the late William Ellery Channing, with the injunction, "*hearken not to him*"—a strangely inhospitable enjoinder, surely, from the spirit of a man who, in the flesh, had so graciously offered his pulpit in Boston to this self-same visitor from Bethany. (Campbell had his own whimsical explanation: perhaps, he warned Ferguson, some "malignant demon" simply had assumed the form of "the elegant and fascinating" Dr. Channing.)

Some three years later, in April, 1858, the Bishop paid his sixth, and last, visit to Nashville—to a church chastened and weakened, even its elegant new building in ashes, but hopefully rebuilding, again under the sure and irenic leadership of Philip Fall in their first church on Spring Street. Aged and weary, Campbell had wished to spend his last days undisturbed in his hermitage at Bethany, until a fire by night, consuming the labor of years in his college, had sent him out in his seventieth year,

girded afresh, to build a new Bethany; and he knew that his old friend and his congregation, whatever its own recent tribulations, would not fail him. Well pleased with the results, he wrote wife Selina from Nashville, "I have everything I could wish for in the form of Christian kindness and respect." And at his departure, many an eye must have dimmed in realization that here was being spoken a final farewell.

Alexander Campbell no more would walk the streets of Nashville. Not again would he stand in the Disciple pulpit on Spring Street or Cherry Street to preach his persuasive Gospel. But that Gospel had spoken with a clear, firm voice for the future; secure in its advocacy of the democratic principles of variety and free choice, recognizing always that man may be wiser tomorrow than today, it had left its adherents free in the years to come to make their accommodations to their own age guided by the sure light of their historic faith that men of many attitudes and many backgrounds may work together in unity for the common good of humanity. And the spirit of the master of Bethany would linger on in the old congregation of Philip Fall to inspire a new generation to a new work.

The Joys Of A Long Pastorate

By C. M. CHILTON, St. Joseph, Mo.

You suggested that I write something for the SCROLL about the rewards of a long ministry in one church. The theme attracts me. I am beginning my forty-ninth year with the First Church here, a little more than forty-six years as its minister, and a little more than two years as minister-emeritus. I am conscious of having enjoyed many rich rewards, but hitherto I have not attempted to think just what they have been, or what they are to me today in my retirement. It will be a pleasure to do so.

Not every ministry in a church may or should be long, much depends upon the minister, and much upon the church, as to whether it is advisable or not. Years ago a prominent pastor of seasoned judgment here, held that about seven years was the ideal, and he was building a very happy and successful life upon that plan. The general opinion seems to be that the short term is better. Evidently there are advantages in knowing a number of churches, in becoming acquainted with many people in different communities, and in having a wide range of experience. There are values in a change, in the challenge of facing a new situation, and in having a chance to begin all over again. There may be considerations of health, or of schools, or salary, which weigh heavily in favor of a new field. But there are also advantages in the long pastorate, as every one who has had a chance to know will testify.

As I look back over the many years of my ministry they present a complex and confusing picture, with their long flow of the comingled life of a large congregation in a city, with their ceaseless stream of activities, their constant demand for change to meet changing conditions, and their numerous problems day after day. During this period the world has moved from the horse and buggy to the atomic bomb. It has seen two world wars. Four times the congregation has had to choose new board presidents, four times new treasurers, many times new Sunday school superintendents, Missionary Society presidents, elders, deacons, janitors, musicians, and leaders of every kind, all of which, in one way or another comes to the door of the minister. Thousands of baptisms, funerals, weddings, addresses, administrative and social problems, and enough sermons to fill fifty or more large volumes. If one could see and face it all beforehand he would hesitate to undertake it, he would distrust his ability to survive the ordeal. One thing is of primary and preeminent necessity, the practice

of constant, unrelaxing self-control, in order to have the patience and wisdom to meet every situation successfully, no difference how trying it may be. Many occasions arise, sometimes suddenly and unexpectedly, when one unguarded moment may upset the apple cart beyond recovery. At no time ever may vigilance be relaxed. And just here we discover one of the great rewards of the long pastorate, in the ripe fruitage of a life of self-discipline, and the satisfactions of a life of self-sacrifice, for the people, and for a sacred cause.

But more is required than self-control, and the skillful manipulation of situations. An athletic person of steady nerve may balance a ball-bat upon his chin for quite a long time, but in the nature of things, eventually, it is bound to fall. There must be something binding and healing between a minister and his people if their union is to endure. Among all the elements that enter into the making of a long pastorate, none is so important and essential as love. If he can learn to love them, and they to love and trust him, the tie between them will tend not to grow less, but stronger, from year to year, and their life together will become like that of a happy family. Love will save many a day of anxiety when every other remedy has failed. At times, by its magic, it will turn occasions which threaten discord into harmony and better understanding. And surely there could not be conditions more favorable for the development of the purest and deepest affections, than those which exist between a minister and his congregation. Their constant association in the work of the Kingdom, the intimacies in connection with the most sacred experiences of life, in no other service does one have a chance to get so close to the hearts of others. To what depth these attachments may grow, only those who have known them can relate. And here appears another of the rewards of the long pastorate, the possession in one's heart of a priceless treasure of rare friend-

ships, friendships which have been grown and matured through many years together in the house of God.

The true minister thinks of himself as the leader of his congregation in the search for truth, truth about God, about the Bible, about Jesus and his teachings, about the issues which arise between religion and the other branches of knowledge, about life and its meanings. It is a grave responsibility, and there are many perils along its way. Think of what it is to preach to the same congregation, Sunday after Sunday, through a long period of turmoil like the present one, through an entire generation, to some of them from youth to old age. Constantly there is the problem of what attitude to take towards the pronouncements of science, upon current social and political questions, towards progress in religious thought; of how to be honest with one's self, and at the same time be considerate of those who are less informed, and of those who are opinionated. The long pastorate makes great demands upon the intellectual resources of the preacher, but at the same time, it furnishes unusual opportunities for their development. It gives the chance for relaxation, and for a continuity of intellectual life. He may make long plans and see them through. There is time for his people to grow along with him. He will enjoy a freedom of thought which never could be in a succession of pulpits. In his search for truth, and in his desire to find for himself, and for his people, a satisfying and life-giving faith, he may range far and wide. He may store his mind with the riches of the ages, he may take time for reflection, he may grow in humility and reverence. And his reward will be the joy which the possession and sharing of the most valuable of all knowledge gives. There are other rewards of a long pastorate, but these seem to me to be the worthiest.

Disciples and Congregationalists

By HAROLD L. LUNGER, Oak Park, Illinois

When he talks about union with another religious body the average Disciple usually has in mind union with the Baptists—presumably because of our similarity in practice with regard to baptism. Moreover, most of our discussions and overtures toward unity in the past have been with the Baptists. Of late, however, a growing number of Disciples have been suggesting that we have more fundamental affinities with Congregationalists than with Baptists.

An excellent opportunity for Disciples to test the truth of this hypothesis is now presented by the publication of a statement of *Our Christian Faith* by Walter Marshall Horton. (Pilgrim Press, paper, 75 cents). This little book is the first in a series being published by the Curriculum Committee of the Congregational Christian Churches under the general title of "Congregationalism Today and Tomorrow." It is intended for use in discussion groups among Congregationalists to help members of that body find a common ground for their Christian beliefs. Disciples of Christ might well give careful attention to it in order to discover how much common ground there is at present between Disciples and Congregationalists.

In the introduction to the series, the editor calls attention to the renewed interest today in theology, and notes that Congregationalists have furnished more than their share of creative theologians in this country and in England, as for example, John Bennett, Robert Calhoun, Nels Ferre', Walter Horton, Wilhelm Pauck, C. H. Dodd, Nathaniel Micklem, J. S. Whale and others. He also refers to the likelihood of union between Congregationalists and the Evangelical and Reformed Church which will bring within the same fellowship such distinguished leaders of Christian thought as the Niebuhrs, Paul

Lehmann, Paul Tillich and George Richards. As one reads this book he discovers that many of the leading ideas of the Niebuhrs and Tillich, at least, have already been joined to the thinking of the Congregationalists without benefit of ecclesiastical matrimony.

What we have here is not a narrowly sectarian statement of faith, but a statement which can be fairly said to represent the growing consensus of Christian thinking within the free-church wing of Protestantism. For us Disciples to study this book, then, would enable us to orient ourselves not only with relation to Congregationalism, but to the current trends in Protestantism as a whole.

This wider perspective is apparent in the method which Dr. Horton follows in his discussion. Taking eleven main topics, he prefaces each chapter with relevant statements from the following documents: The Statement of Faith of the Theological Commission of the Congregational Christian Churches (still tentative and subject to further revision, but quoted in full as an appendix), Professor John Bennett's statement in *Christianity and Our World*, widely used at the Oxford Conference, and the Madras Report on "The Faith by Which the Church Lives." This volume, then, represents a personal commentary on and interpretation of the theological position of these denominational and ecumenical statements of faith.

Following the Introduction on "The Bible, the Creeds, and the Faith," some of whose statements may come as a shock to one brought up to deny the validity and usefulness of all creeds, the author treats his subject under three headings: "God and Mankind," "The Church's Response to God," and "The Church's Mission to the World." Under the first, his chapter headings are "God, Creator and Ruler of the World," "Mankind Rebels Against God's Rule," "God Shows His Redemptive Love in

Christ," "Mankind Reconciled to God's Rule," and "God Pours Out His Spirit on the Church." Under the second, he devotes a chapter to the discussion of each of the three central emphases of Congregationalism: Faith, Fellowship and Freedom. The chapters in the third section are correlated with those in the second as follows: "Extending the Faith," "Creating World Community" and "Promoting Freedom." A conclusion affirms faith in "Final Victory Over Evil." The book is equipped with a guide for study, with suggestions for reading and questions for discussion.

It is eminently readable, as one would expect of any book bearing Walter Horton's name on the title page. It is doubtful if there is another American theologian who has Horton's gift for interpreting abstruse and difficult theological concepts in the simple, vital language of every-day life.

Upon occasion church school teachers and others have asked me to recommend a book that would treat the main points of the Christian faith in a layman's language. I wonder if this isn't the answer to such inquiries. Would it be heretical for adult classes in our Disciple churches to study this little volume as an elective unit, with a view to clarifying the thinking of our own people and discovering the measure of agreement or disagreement with our Congregational brethren?

Would it not be profitable for the editor of the SCROLL to commission three of the wiser heads among us to prepare a series of articles in which the three main sections of this book would be critically considered in the light of our Disciple patterns of thought—or to ask representatives of various schools of thought among us to review and criticize the contents of the book as a whole each from his own point of view? I so move!

The Challenge of the New Version

By W. M. FORREST, Cuckoo, Virginia

With wide publicity the Revised Standard Version of the New Testament was made available to the public in February 1946. In both secular and religious papers there were many advance articles printed to awaken curiosity and expectation concerning the approaching event. On the date of its advent there was a mighty fan-fare of reviews, appraisals, and proclamations heralding "The Most Important Publication of 1946." Since then there have been untold numbers of printed discussions, criticisms, and studies issuing from the press.

This *tour de force* in launching a Bible looks as though its publishers had taken lessons from the publicity agents of best sellers and movie stars. Perhaps it was an attempt to escape the charge that "the sons of this world are wiser in their own generation than the sons of light" (Lk. 16:8), and to be "wise as serpents and innocent as doves" (Mt. 10:16). But it does sometimes happen, despite the accustomed "commercial" thundering of the publicity makers, that a really notable book or soap or star does put in an appearance. Certainly that is true in this case, for the Revised Standard Version is a fine achievement of solid scholarship and reverent religion—a worthy culmination of all the devoted labors of individuals and groups of revisers who have patiently labored for generations.

It is needless to add here either a review of the book, or a recital of the methods of the revisers. With whatever variations that is attempted, it can hardly be better done than by the most outstanding of the revisers themselves in "An Introduction to the Revised Standard Version of the New Testament," published in separate pamphlet form by the International Council of Religious Education. The purpose of the present article is to call attention

to an important challenge that the book makes, or renews, to the preachers and lay members of the church.

Every attempt to give the English speaking public an understandable version of the Bible in their own tongue has met with determined opposition. From the days of Anglo-Saxon Aldhelm through the times of Wyclif and Tyndale and Rogers and Coverdale the Great Bible, the Geneva, the Bishops and the King James, there has been no exception. The stubbornness, if not the violence of the resistance against it has increased as years and centuries have added veneration to the particular version to be improved upon. Hence from the first serious proposals to revise the King James version, down to the appearance of this latest revision, the strident outcry of opponents, the stolid indifference of the mass of religious people, and the timid apologetic of half-hearted friends have kept the old version in its place as *the English Bible*. The new versions of 1881 and 1901 have held a precarious place on the table of scholars. There is every indication that, along with the private translations of Moffatt and Goodspeed, the present revision will be unable to do more.

Meanwhile its publication is a two-fold challenge to the thoughtful Christians of today. That challenge comes from the double task of every faithful translator as set forth under the technical heads of readings and renderings. First must be found what is the trustworthy text of the book to be translated, and then what is the equivalent of the original writing in the existing language of today. The matter of text is incomparably the more difficult to determine, but the way in which it is rendered into English is what the majority of readers judge it by.

Church people, and especially preachers should, therefore, seize the occasion of the appearance of this new version to use in public as well as private worship a rendering of Scripture that is modern,

and easily intelligible, while it is also refined and reverent. Already the cry has been raised against its departures from the time honored English of more than three centuries ago. To such pundits the sound is everything, the sense negligible. Who, we are asked, would think of reading Shakespeare in modern speech? The answer is, of course, no one. But who reads Shakespeare anyway, except as forced to do so in English courses? Do multitudes of people of all stages of education sit in thousands of assemblies every week to hear the reading of Shakespeare? If they did, would it be supposed to deliver them from temptations, soothe their sorrows, increase their faith, or make them "acquainted with the sacred writings which are able to instruct you for salvation?" (2 Tim. 3:15)

If the practice and policy of the church are to keep the Bible in classical English, often archaic, and frequently inaccurate, and always alien to the average hearer, the church better abandon all pretense to loyalty to the truth and a passion for the saving of men. Why not follow the Romanist and read the much more venerable Latin Vulgate? Or why not consistently adhere to the liturgical custom of the Church of England in reading and chanting the Psalter taken from the Coverdale's English, at least three important versions earlier than the King James Psalms? How would the world ever have heard the gospel had it waited until Jesus put it into classical speech when his contemporaries could ask, "How is it that this man can read when he has never gone to school?" (John 7:15, Good-speed). Or how would Paul and the evangelists ever have reached the masses of their day had they first learned classical Greek themselves, and then put letters and gospels and sermons in the resplendent rhetoric of Aeschylus and Demosthenes?

Increasingly in the past few decades it has become known that New Testament Greek was the common vernacular of people all about the Medi-

terranean in the early Christian centuries. Its writers used the language of the lectures and essays and letters and account books of their day. Not the language of the gutters and brothels, of course, but the simple, current speech of decent people of average intelligence. Yet after we have left behind by as much as three centuries the English of Henry VIII and Elizabeth, the Bible is held by the dead hand of conservatism to the form of that distant day. The important Bible Societies and private publishing houses pour out from their presses millions of copies annually in no other version. No other English Bible is to be found, except in relatively scarce and expensive revised versions, although many such of marked superiority have been made since, and even before 1880. During the recent war the American Bible Society has sent millions of New Testaments to the white, black, red and yellow men in our armed forces. Not one of the books was in the form or speech familiar to those boys, whether learned or ignorant. With little schooling, in barracks and foxholes, by uncertain light, they stumbled through unfamiliar forms and words of uncertain meaning, groping after light and leading. Is it a record of which the church should be proud? It recalls rather the senseless bibliolatry of those ancient worshipers in North Africa that Augustine tells of, who hearing their bishop read "ivy" instead of "gourd" from the book of Jonah in Jerome's Vulgate, started up in wild excitement and could not be quieted until it was read to them again in the familiar Old Latin version.

That challenge is followed by the second one, which must be primarily to the clergy and scholars of the church. It comes from the variant readings of the underlying manuscripts, supplemented by the testimony of the oldest translations in many languages, and the quotations of Scripture in the ancient writers of the church. No single page of the original autographs of the New Testament

books having come down to us, the task of the textual critic is to sift the vast mass of evidence, and reconstruct the most probable text available. It is a task of which the makers of the King James Version had little knowledge and scant means of acquiring more. Their Greek original of the books was based upon a few late copies, now known to be incomplete, inaccurate, and sometimes corrupted. That, added to the lack of acquaintance with the vernacular Greek they were rendering into English, doomed their translation to many misleading renderings, and the acceptance of thousands of poorly supported readings. The work of discovering those textual variations, or estimating their value, and of reconstructing the underlying text of the New Testament must be done by highly trained specialists. But their findings are available to all thoughtful students, and are even summarized with rare skill in the brief footnotes of the Revised Standard Version.

The effect of laying those results of critical scholarship before any reader who will take the trouble to examine them may be disastrous to a certain kind of belief in the Bible. It may also be very helpful to those who are laboring for the peace and unity of the church by pointing a way of escape from the shackles of dogmatic creedal decrees, textually supported by a verbally inspired Bible. Furthermore, it may point a better way for our own and other Protestant bodies who have been embroiled and divided by legalistic interpretations of such slogans as, "Where the Scriptures speak, we speak; and where the Scriptures are silent, we are silent," and "Nothing in belief or practice not supported by explicit Scriptural command, or apostolic precedent."

The danger of unsettling the faith of those taught to believe in an inerrant and infallible Bible, is apparent. It found crude expression when the revision of 1881 was published. An opponent de-

clared, that all the assaults of infidels and atheists through all the centuries had not done so much to destroy faith in the Bible as the publication of the Revised Version. That might be true of an ignorant faith confronted by the Revised Version with changes from the venerated King James Version that are said to run as high as 36,191, or over four to every verse. Or the fact that, even in the nineteenth century, there had been listed over 150,000 various readings in Greek New Testament manuscripts, could deal a heavy blow to belief in every word of the Bible when it was thus discovered that those words gave, not one, but 150,000 different answers to the reader.

This newest version of the New Testament goes further in its changes than its predecessors. The reader will see them clearly set forth in foot-notes on almost every page. The Gospel of Matthew has some 52 notes of various renderings and explanations on its 35 pages, and 43 various readings besides. In Paul's letters, including the doubtful ones, there are 138 pages, with only 53 of them free from one or several notes. So the count might go on. There seems to be no single case where the Revised of 1881 changed and left out a word or verse where the Revised Standard has put it back. The vast majority of variants are of no serious importance, but they all testify against a verbally inspired and infallibly preserved Bible. Some of them run from a single vital word to as many as 10 or 12 verses. In what they omit or mark as no part of the context are the time honored confession of faith required before baptism (Acts 8:37), the account of the resurrection, proved to be no part of our oldest Gospel (Mk. 16:9-19), the only record of Christ praying for his enemies, found in a single Gospel and made further uncertain by the note, "Some ancient authorities omit the sentence" (Lk. 23:34), the verse on 'The Three Heavenly Wit-

nesses' that has been called the only categorical statement of the Trinity in all the Bible, is gone without even a footnote to tell it was ever there (Jno., 5:7). All of which certainly has again put upon New Testament teacher and preacher the duty of making known to every Bible reader the kind of Bible we actually have, and its relation to vital faith.

The bearing of such facts upon the use of the Bible in formulating dogmas and creeds should be apparent to all. It is no part of the work of the textual critic and Bible translator to prosecute his labors with the question of the effect upon theologies and the battle cries of denominations constantly before him. He must fearlessly follow his manuscripts and impartially render them into the most accurate words that will preserve both their sense and their spirit. Not the smoothest text or the one most free from difficulties is his aim. On the contrary, he knows that the probabilities lie in the least polished, and the text most troublesome and objectionable to the defender of the faith, to say nothing of the polemic theologian. And when his finished product comes into our hands it is our duty to let it tell us what the Bible actually is, and to make known to the people what is its relation to an honest faith that is more concerned with sense than with sound, and looks for something far more important than rhythmic sequences, and old familiar associations. If we are to justify our claim that the Bible should be in the hands of all the people, we must find a way to keep their private interpretation of it from breaking our concord with ignorant legalism, and producing hundreds of weird Protestant sects.

These challenges may well be taken with special seriousness by readers of THE SCROLL. As the Campbell Institute enters upon its second half century of life may there be among its members no Hugh Broughton to direct his vast Hebrew scholarship

against this version as he did against the King James Bible, and no John Burgon to hurl his lance of Greek textual erudition against it as he did against the Revised Version of 1881.

The Growth of Churches

By PERRY J. RICE, South Gate, California

It is apparent to the most casual observer that there are great differences in churches. Some begin with promise and grow quickly to strength and independence. Others begin in weakness and grow slowly if at all. Some are large, splendidly housed, equipped and staffed, while others are small, worship in uninviting, unchurchly buildings and struggle to keep themselves alive.

There are many reasons for these differences. Some lack competent leadership. Ministers differ widely in training and native abilities. Naturally if a church grows under a pastor's leadership he is given credit for it, and if it fails to grow he is held responsible for its failure. Leadership is always a primary consideration, but much depends also upon the character of the field in which the church is located. Some fields are fruitful while others are sterile. It is impossible to gather a harvest where there is no ripening grain. Churches located in the open country where the population is sparse and scattered, or in small towns, cannot hope to grow rapidly. This is especially true if there are other and older churches in the same general area. Churches located in densely populated sections of great cities find it difficult to make any significant progress unless there is a natural constituency to whom they can make an appeal. There are racial, cultural and denominational cleavages in practically every situation that present barriers which are not easily overcome. Some communities are young and growing, while others have

become static or are declining. Churches located in communities into which new people are continually moving do not find it difficult to grow, and this is sure to be the case if the new people are from places where the denomination to which the church belongs has prospered. Such churches grow partly, at least, at the expense of older churches, which, if they are to continue, must gather new strength out of the communities in which they have become established.

This general principle is illustrated in many instances by the Disciples of Christ, who had their origin in western Pennsylvania, West Virginia, and Kentucky, and, following the frontiers, they moved westward and quickly gained strength in Ohio, central and southern Indiana and Illinois and in Missouri and southern Iowa. Later they gained considerable strength in states west of those mentioned and on the Pacific coast. It is an interesting fact, however, that in spite of repeated efforts they have never had great success in the eastern sections of the country nor in the states lying north of the belt directly west of the places of their origin and east of the Rocky mountains. The churches that flourished in New England in the early history of the country, including the Baptists, Congregationalists, Methodists and Presbyterians gradually developed strong churches in all this northern tier of states, but the Disciples, if they are represented at all, are still rated as a minority group. Neither in Detroit, Chicago, Milwaukee nor in the Twin Cities have the Disciples grown to any outstanding strength.

It was a popular belief for many years that there were many Disciples in Chicago and surprise has often been expressed on account of the fact that they did not more quickly develop strong churches there. The fact is that, comparatively speaking, there never were any large number of Disciples in

Chicago, and the few who were there were so scattered that it was difficult to gather them into churches in such numbers as to make the churches strong. About a century ago a few Disciples moved from Cleveland, Ohio, and these, together with others from Kentucky and central Indiana and Illinois established a Christian church there in 1849. But it was weak and unable to employ a minister for several years. It grew slowly and in 1861, twelve years after its organization, was reported as having only one hundred and twenty members, even though it had been served by M. N. Lord during much of that time, and he had been assisted at intervals by such men as W. F. Black, D. P. Henderson, Isaac Errett, D. S. Burnet and W. K. Pendleton. As late as 1892 J. W. Allen, then pastor of the West side-church, reviewing the situation in the columns of the Christian-Evangelist, said: "Ten years ago the Disciples did not own a foot of land in the city nor a single building worth a thousand dollars."

In the last decade of the 19th century an expansion program was inaugurated and during the next twenty years such outstanding evangelists as E. W. Darst, W. F. Black, George F. Hall, J. V. Updike, J. H. O. Smith and Charles Reign Scoville worked in that field and a number of churches were started. Some of them sprang quickly into prominence but later declined, and more of them either disappeared or grew very slowly. Other reasons may partially explain the slowness of the growth of the Disciples in Chicago but certainly the fact that they have never had any large natural constituency to whom to make their appeal is a major one. In the years that have followed some strong churches have been developed but the fact remains that after a century of effort they are still considered a minority group there.

The writer, after spending most of his ministry in cities north of the path of the westward move-

ment of the Disciples, retired from active service in 1939 and came to California, and has become somewhat acquainted with the Christian churches in the southern portion of the state. The Disciples have a creditable record in this region and have developed some strong churches here. They have had their problems but they have also had the great advantage of a rapidly growing situation into which there has been a constant flow of people from centers where the Disciples have flourished. One of the strongest churches in Los Angeles, after having made a beginning, was materially aided in its building program by two brothers who came to the city from Ft. Wayne, Indiana. Besides these, and much more significant, was the coming of the Chapmans who were originally from central Illinois and came to California directly from Chicago. Their aid to the cause of the Disciples in California is recognized by all who know of it as outstanding. Another case in point is that of S. M. Cooper, who lived and became wealthy in Cincinnati, Ohio, before coming to California, and who later became a liberal giver to the causes of the Disciples in California.

As a further illustration of the point I am urging two churches in Southern California, the histories of both of which I have recently had the privilege of writing, may be mentioned. One of them is located in a city which was established as a Quaker colony and grew slowly and largely at first as the result of Friends from the East. Later, however, people of other faiths settled there and among them there were some Disciples. Fifty years ago these Disciples organized a Christian church in that city, which for many years grew very slowly. Able men served it as pastors and evangelists and converts from the unchurched were made, but until recently their numbers were not greatly augmented by incoming people from Disciples' strongholds. It is now a strong church with one thousand members

and a substantial building fully paid for, but it has taken it fifty years to gain its present strength.

The other church is located in a residential city surrounded by other cities, all of which have grown rapidly and in which are located huge industrial plants which employ thousands of people. The whole region was a desert until about the end of the nineteenth century but now has a combined population of approximately 100,000, and it is still growing. In this city a Christian church was established in 1921. It began in a rough board tabernacle and with only slightly over one hundred charter members, but now it has a membership of nearly twenty-one hundred and it worships in a lovely gothic edifice which is fully paid for. Besides this it owns a parsonage for which it paid a little over \$13,000 two years ago, and has accumulated a building fund in cash and U. S. bonds of something over \$40,000 with which to erect a better educational building than it now has. It too, has been served by able men as its pastors but a major reason for its phenomenal growth is the fact that it is located in a rapidly growing city into which many Disciples have moved.

It is not the purpose of this article to pass judgment upon small, slow growing churches. Many of them are vastly important. Nor is it the purpose to argue that difficult fields should not be entered. It is the business of the church to preach the gospel wherever there are people who need it even if the field does not promise institutional success. The one point I wish to emphasize is that in estimating results conditions should always be carefully assessed.

There will be programs of the Campbell Institute each evening during the International Convention of Disciples at Columbus, Ohio, August 6-11.

The celebration of the Institute's Fiftieth Anniversary will be held in Chicago November 11-14.

Appreciation

WAYMOU PARSONS, *Shaker Heights, Ohio*

The Campbell Institute will soon observe its 50th anniversary. The thought encourages a bit of confessional appreciation long overdue from this member. Before many of us who now share the life of the Institute were born, it was a lusty youth, full of strength and vigor. When many of us were learning our A B C's, it had already reached the "change of voice" period and was sounding forth in the clear, resonant tones of maturity — even though for the most part it was a "voice in the wilderness." But some of us have reason to be thankful that the Institute had long been a going concern by the time we entered the ministry.

Our debt to the Campbell Institute goes back to the first days of our serious training for the ministry, to those days when we were first breaking loose from the apron strings of our theological upbringing. Those were the days when the shattering impact of a new world of knowledge would have discouraged and belittled our highly idealistic venture toward the ministry had there not been at the same time our growing consciousness of a large group of ministers who embodied for us an equally new and intellectually respectable concept of religion. These were the men who first opened our eyes to the fact that scholarship and the ministry could get along together.

Their ministers had thoroughly digested the highest results of such scholarship and remained healthy enough. Somehow, most of them we connected with the Campbell Institute. In such a youthful period, when hero-worship comes easily, we regarded these "giants" of the Campbell Institute with a respect bordering on awe. But the significant and saving fact concerning this respect

was that it was quickly transferred to the ministry itself in our minds and hearts—an experience we needed if the ministry was to hold us and claim our best.

Small as this factor may seem now, it is recalled with a sense of deep appreciation to the Institute. It served a definite need at the time. For it was a time when one had to have faith because of another's faith or be marooned. How many have been thus fortified by others until they had equipment of their own, we cannot guess. But any appraisal of the many influences of the Campbell Institute should include such a factor.

Treasurer's Notice

FRANK N. GARDNER, *Treasurer, Drake U.*

Death, taxes, and Campbell Institute dues come to all of us in the gentle (?) course of time. Undoubtedly the sturdy hearts of the manly members of the Institute are especially mellow at this time of the year, with June weddings, summer zephyrs, bass fishing, and what not lending their soothing caress. At any rate, I hasten to take advantage of your mellow mood, dear brother, and herewith remind you that the 1946-47 annual dues of The Campbell Institute fall due July 1 and that you should immediately and without waste of time (or our funds) send in your two "iron men." By so doing your harried treasurer will not be forced to hold you up by the pant legs and shake it out of you by his customary gentle methods. As most of you know, our fiscal year runs from July 1 to July 1 of the succeeding year. So whether you paid your 1945-46 dues last July 1 or in May of this present year, the 1946-47 dues are now due, unless, as some of you have done, you have paid ahead. If you will cooperate in sending in your dues at once it will save the Institute considerable money in postage in an attempt to collect your dues. Thanks a lot.

State of The Brotherhood

By F. E. DAVISON, South Bend, Indiana

All eyes of the brotherhood are now turned toward Columbus. It has been nearly two years since an International Convention has been held. The location will be the same as the last Convention but that does not mean that all else will be the same. No two conventions of the Disciples of Christ are ever the same, for we like variety and variety we get.

The fortunes of war and restricted travel have proved that we can get along without an *annual* convention. It would be a blessing to all concerned if we would profit by our experience and set up a bi-ennial International Convention. Then if our state organizations would also have bi-ennial conventions held on the years when there is no International Convention we would be getting places. This would save time and money to say nothing of the "resolutions" it would save.

Two questions are always asked these days where Disciples congregate. They are "who will be the next president of the United Christian Missionary Society?" and "who will be chosen as the full-time executive secretary of the International Convention?" By the time these lines are off the press the answer of both these questions may be known but at present writing no one seems to have the answer. The procedures of selecting the convention secretary is apparently a deep dark secret. Not so with the nominating committee of the Board of Managers of the U.C.M.S. Up until two weeks ago no meeting of the Committee had been called although they have known for more than a year that this task was theirs. Certain mail procedures have been carried on in the committee that would remind one of the procedures of an uninformed pulpit-committee at a cross roads church.

Perhaps the nominating committee goes on the assumption that all they have to do is to name a

man for president of U.C.M.S. and the man will jump at the chance of serving in that capacity. They should be reminded that there have been at least two occasions when all the pressures that could be brought to bear could not persuade the man named to accept this important post. It is possible that such a thing might happen again.

Too much care cannot be taken in the selection of a president of U. C. M. S. He should be a man possessing prophetic insight in world problems along with the ability to administer the business of the society in such fashion as to keep his fellow-workers inspired and happy in their work. An executive of such an organization must be a man of decision but his decisions should be based upon the better judgment of his brethren (and the sisters) rather than upon his own "hunches." It is to be hoped that the right man is found and that he may lead us to new heights in missionary and educational achievements.

When the writer objected to having a convention during August in the center of Ohio he was reminded that several thousand people each year spend the entire summer in Central Ohio. That is no doubt true but I know of another place that is reputed to be heavily populated and *very hot* but I am going to do all I can to keep from going there.

We regret being unable to print in this last issue of the year a number of articles and notes recently received. The Editor wishes to express his appreciation of those who have helped with the Scroll and the generous silence of others during the year! All members should remember that the fiscal year of the Institute and the Scroll begins July 1. It is no small task to keep the records, especially addresses, and to get the Scroll mailed each month. No one receives any money for these services. We pride ourselves on living above the controversial level of nearly all religious (?) journals published by Disciples.

THE SCROLL

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No. 1

THE COLUMBUS MEETINGS

The Institute met three times during the 1946 International Convention. Attendance at the meetings averaged more than one hundred and increased with each meeting.

On Wednesday, August 7, W. P. Harman of Jefferson City, Missouri, led a discussion which followed up the interest aroused during the winter by William Oeschger's *Scroll* article regarding the length of tenure for state secretaries. Harman outlined the symptoms of a psychological state called "secretaryitis" which he declares tends to overcome men in executive situations. One of its symptoms is a quality of "possessiveness" of the institution in which a man works. In the discussion it was said that this quality is a rather natural reaction to the loneliness of a man who no longer has a specific flock. While the reality of problems which may arise from tenures too long extended were recognized, it was asserted that the secretarial position is one which cannot be learned easily. In contrast to the local minister who can usually become familiar with a new field within a year, a new secretary usually requires three years to build up a familiarity with his work. Consequently it seems obvious that the optimum time during which a man should retain a secretarial position in our brotherhood should be longer than the optimum time in a pastorate.

On Thursday, August 8, Raymond McLain, Seth Slaughter, and Donald Sheridan formed a panel to initiate discussion of whether the Disciples are serious about higher education. The major problem in this regard lies not at the level of training the ministry but at the college level. We have lacked imagination to release our young people from intellectual stereotypes, particularly in the religious area, and to free them from prejudices by the establishment of a truly democratic way of life within the student body. Basically, the Dis-

ciples are still evaluating our schools in terms of their vocational preparation of students whereas our greatest need is to prepare men and women not for work but for life.

On Friday, August 9, reports of the state of the Brotherhood from four corners of the nation were presented. Vice-President Waymon Parsons reported for the north-east; Richard L. James for the south-east. Perry Graham and A. T. DeGroot reported for the north-west and south-west respectively. President W. E. Garrison presided at the Wednesday and Friday meetings, W. B. Blakemore, Jr., at the Thursday meeting.

Several new members joined the Institute during the Columbus convention.

Address Of Ordination To J. Robert Moffett

Springfield, Missouri, June, 1946
W. BARNETT BLAKEMORE, Jr.

I am under obligation to delay the more specific purposes of this address in order to speak a general word of appreciation for the opportunity of participation in this occasion. When the invitation came from the chairman of your board to assist in this ordination there were elements of command beyond the request. From this church and city during the last six years there have come to the Disciples Divinity House seven young men of sterling quality, Mr. Richard Pope, Mr. William Reese, Mr. Ned Romine, Mr. Robert Thomas, Mr. Wayne Selsor, Mr. Kenneth Powell and Mr. Robert Moffett. An invitation from a church which has played so great a role as that of South Street Christian Church in the preparation of our ministerial students could not be refused, and in that sense I come as an expression of deepest appreciation for these noble young men sent out by you. And though the words which follow are to be addressed to one of these men in particular, you will all understand that in what is said to him there are

more general meanings for us all.

Robert, upon many a Wednesday noon, you and I have stood in a group which has sung together the "Hymn of the Holy Grail Chapel." The opening words of that hymn, which we shall sing again in a few minutes, are "Gather now ye sons of freedom, rise and seize thy heritage." It may seem strange to you, if at this time, I tell you that never until this moment have you truly possessed the freedom of which we have sung, but that when you next sing it you have the opportunity to stand in full possession of that freedom.

You come before this congregation asking ordination to the ministry of the Christian church. In your mind, and in the minds of those around you, this action has the aspect of freedom. You may or you may not accept the ordination that is here proffered in response to your request. Yet it is my duty to tell you that in this moment, you will either attain to the freedom of which we have so often sung, or lose it all together.

Behind the appearance of this moment, there lies the reality of gracious and powerful circumstance which has brought us all to this festive hour. For the comprehension of that which has made this moment, I call you then to the fond remembrance of things past.

It is true that in this moment you are free to accept or reject your ordination, but it is not true that the opportunity of ordination is something which you out of your own freedom have made. It is an opportunity which has been created for you by three great influences which have been set about you from the day of your birth: your home, your church, and your schools. Upon each of these three there has been, these many years, a responsibility and a task which in this moment reaches fulfilment. If any one of these three had failed in its task we should not at this moment be gathered together.

You were born into a home in which there was a tradition of service to the cause of Christ through the ministry of the church. It was the duty of your home to keep this tradition bright, and so to interpret the work of the Christian minister to you that if your own

temper should bring you to desire it as your own work, there would be no bar or hindrance from your home to that choice. In this task, Robert, your own home has not failed you and its own duty.

Nor has your church failed you. It has been the obligation of this church to uphold before its children and youth an effective ministry so that from its midst there might come men like yourself who had both respect and understanding for the work of the minister. Not only that, it was the responsibility of this church through its congregational life to provide inspiration to the desiring of the ministry as a life work, gently leading you toward this opportunity of dedication. In this task your church has not failed you.

Nor have your schools failed you. Here I speak with greater familiarity with one aspect of your life, and with joy at the outcome of your years in the halls of learning. Those years might have had a different issue from that which we now see. Your faith might have been destroyed, Robert, but it has not been. Perhaps you now know that the faith which you have always had cannot be as lightly and glibly expressed as once it was. Perhaps you do not now preach as easily as once you did. You have come to know that it is difficult to discover the precise ways in which the great truths of religion can be given effective and truthful statement in our day. But your basic faith, through these years of learning and by virtue of them, stands today more firm than ever.

You will appreciate I know, my lingering a moment longer upon the matter of your scholarly training, since I must pause for homage to this city and one of its citizens. In your college days in this city there came to you an experience which you have only later been able to assess in all its richness. I speak of your training under Dean Hoffman. You were not the first of his students who came to us, and by the time that you came to the Disciples House we had already learned the quality of his teaching. So many other students came before our gates with faltering, and hesitation, and strange wondering. But this was never true of his students. When they came they entered those gates as those who in some sense possessed and owned what lay beyond.

not recognizing all of its details, but already familiar with the major land marks and the great highways that run through it. There was something princely in the way in which the students of this man walked in our midst, and truly in the Kingdom of the Mind, they were young princes, tutored and brought up in this realm by one who was himself a king, and a fitting tutor to princes.

It is the faithfulness to their duties on the part of home and church and school which have created the possibility of this hour. You may feel that this is the moment of your ordination. No, Robert, this is the moment of their ordaining you. These things must be said in order to make very clear something that those of us in the ministry must never forget: it is not the ministry which makes the churches, but the churches which make the ministry for their servants. They have created this opportunity for you. You have worked diligently to the deserving of it. Certainly I can testify to this congregation that you are worthy of the freedom for which you, in this moment, are given the refusal. I know that you will never in any way foolishly claim to be especially called for God to your ministry, but in a very real sense these influences upon your life have been calling you to this moment.

It is my task now to speak the final persuasion, not in any personal sense on my part, but by giving voice to that shape of things to come which will follow your acceptance of ordination. The final persuasion to your calling which I must speak is to ask you to accept the Christian ministry as your profession. To speak of the work of the minister as a profession is to declare that its essential quality as you pursue it must be one of an absolute acceptance of personal responsibility in relation to the issues of life and death with which you will be dealing. For the issues of life and death will be in your hands, Robert. This is no less true of the minister than of the physician, or the judge, or the artist. The physician, in terms of health and illness has decisions to make upon which life depends. The judge, winnowing right and wrong at the bar of justice, must be personally responsible for the human welfare that flows from

his decision. The artist must bear in his own person the responsibility of deriving beauty from chaos and ugliness. No less you, as a minister, must now take up to your own soul the courage needed by one who will lead men either to their salvation or destruction. And you must, I urge you, to accomplish this task, stand as an absolutely free man responsible in the long run to God alone, answering to Him for following the right and the true as you understand it. While you must ever be a servant to the church, Robert, you must never to the church become subservient. For while the church makes the ministry, it is the ministry which in every age redeems the church from its outworn ways. It will not be an easy task in these days of confusion, rife with suspicions and distrust, when the human heart is overwrought and anxious about its own welfare yet unable to recognize redeeming influences when it sees them. As inspiration in the midst of the shape of things to come, take these words of Paul: "Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, where-with ye will be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God." May I suggest as you accept the responsibility of the Christian ministry as a profession that you recall also the last quatrain of our "Hymn of the Holy Grail Chapel." Often as we have sung, I have hoped that every one in our circle would understand the depth of its inspiration:

Though the world about be darkened,
Long the vigil, slow the dawn
Still the race of men shall hearken,
Roused shall greet the glorious dawn.

With these words within your heart, step boldly into the profession of the ministry.

But two days hence, acting as your academic superior, I presented you to the President of the University of Chicago for the degree of Bachelor of Divinity. Today,

so far, I have been speaking to you in terms appropriate to one who is your elder in the faith. Not your elder by many years, I must say. I hasten now to lay aside these offices and to speak the final word to you as a comrade upon the way. We have been good friends, and shared together in many circumstances. I recall your service to me several years ago when I took you along to assist when I was ministering *ad interim* to one of our churches. At that time I turned over to you several duties with never any thought but that they would be accomplished. They were done, and well. Ever since, it seems to me, I have been asking you to work with me in this same confidence that we could depend upon each other. There have been times when we have differed, but never a time when we did not give each other respect. May we look forward to many years of collaboration in our common endeavor for Christ's kingdom. You and I, Robert, know each other's strengths and weaknesses, and that knowledge is our great strength. Your friendships are numerous and substantial ones, built out of your years in this church, in this city, and in your schools. There is a host of friends who welcome you at this moment into the circle of the Christian ministry. Let us all take inspiration from this friendship, and may these words from Robert Bridge's *Testament of Beauty* express their ultimate meaning:

"Our happiest earthly comradeships hold a foretaste of the feast of salvation and by that virtue in them provoke desire beyond them to outreach and surmount their humanity in some superhumanity and ultimate perfection: which howe'er 'tis found or strangely imagin'd, answereth to the need of each and pulleth him instinctively as to a final cause. Thus into all who have found their high ideal in Christ, Christ is to them the essence, discern'd or undiscern'd, of all their human friendships; and each lover of him and of his beauty must be as a bud on the Vine and have participation in him; for Goddess love is inescapable as nature's environment.

.....
God's love is that excellent way whereon if we will walk all things shall be added unto us — that Love which

inspired the visionary Paul in his great Ode
to the three Christian Graces, the church's first hymn
of love

—the which “except a man believe he cannot be saved.”
This is the endearing bond whereby Christ's company
yet holdeth together on the truth of his promise
that he spake of his great pity and trust in man's love:
'Lo, I am with you always, ev'n to the end of the
world.' ”

Come then, and from these our hands, receive what
blessing and inspiration we have to give in the name of
him who set abroad amongst mankind, a greater love
than ever we had known without him.

TREASURER'S REQUIEM

(The following is to be sung to the tune of “Three Blind Mice.” Where two or three Institute members are gathered together it may be sung as a round.)

Two Iron Men, Two Iron Men
That's what you owe, that's what you owe.
The bills come in and the money goes out
To pay for the Scroll is an awful amount!
If only you'd see our low bank account
You'd send Two Iron Men!

This is only a sample of the depths to which the
Institute has fallen in the selection of a Treasurer.
Should you desire to protect yourselves the method is
simple. Need I say more?

—Robert A. Thomas, Treasurer
1509 South Ninth Avenue
Maywood, Illinois

PROGRAM OF THE
CAMPBELL INSTITUTE FIFTIETH ANNIVERSARY
MEETING

Disciples Divinity House, 57th and University Ave.,
Chicago, Illinois

Tuesday, November 12

8:00 p. m. WILLIAM HENRY HOOVER LECTURESHIP
ON CHRISTIAN UNITY
9:30 p. m. Communion Service. Robert Thomas, May-
wood, Ill., Leader.

Wednesday, November 13

RETROSPECT

Morning:

10:00 a. m. "How Liberated Are The Disciples"
E. S. Ames.
11:45 a. m. Luncheon: College Hall, Disciples Divinity
House.

Afternoon:

2:00 p. m. "THE RECONVERSION OF LIBERALISM"
President W. E. Garrison.
3:00 p. m. "The Institute Through Half a Century"
O. F. Jordan, Park Ridge, Illinois.
4:30 p. m. The Second Hoover Lecture.

Evening:

8:00 p. m. The Third Hoover Lecture.
9:30 p. m. Discussion on Christian Unity, Chairman,
Wilhelm Pauck.

Thursday, November 14

OUR PRESENT SITUATION

Morning:

9:30 a. m. "Issues that Liberalism Must Face."

a. "In Relation to Modern Society,"
S. C. Kincheloe, Chicago.

10:30 a. m. b. "In Relation to Contemporary Religious Thinking," F. N. Gardner, Des Moines, Iowa.

Afternoon:

2:00 p. m. "The Condition of Protestantism," Harold Lunger, Oak Park, Ill., and C. C. Morrison, Chicago.

3:00 p. m. "The Condition of the Disciples," Hampton Adams, St. Louis, Mo.

Evening:

6:00 p. m. Dinner: I. E. Lunger, Chicago, Toastmaster

8:00 p. m. The Fourth Hoover Lecture.

9:30 p. m. Discussion of Christian Unity, Chairman, Harold Fey.

Friday, November 15

PROSPECT

Morning:

9:30 a. m. "Next Steps in Strengthening Our Spirit"
W. B. Blakemore, Chicago.

10:30 a. m. "Next Steps in Making Religion Reasonable," W. C. Bower, Lexington, Ky.

Afternoon:

2:00 p. m. "Next Steps in Making the Church Effective," C. E. Lemmon, Columbia, Mo.

Evening:

8:00 p. m. The Fifth Hoover Lecture.

A LETTER

Seoul, Korea
August 26, 1946

My dear Dr. Ames:

I have just received the June number of the Scroll and was especially interested in Mr. Forrest's "Challenge of the New Version." Like Mr. McCasland's article in the April number, it is to be commended for its frankness and sense of reality. I hope that we may have more such contributions.

I assume that you received my letter of May 30. Should you decide to make any use of it I would be glad if you would substitute the following for the corresponding passage on p. 2:

"It actually does occur not only in Daniel VII, 13, but also in Daniel VIII, 17 and in Jeremiah XLIX and L and most of all in Ezekiel; for an entire column (p. 53) of Strong's Exhaustive Concordance, is filled with references to the "Son of Man." It would be interesting to have Mr. McCasland's comments on these and his explanation of how Jesus came to make such a different application of the phrase—if such was the case."

I shall look forward with eagerness to your Report of the Institute's 50th anniversary in November. I wish I could be there and I wish it the best of success.

Sincerely yours,
Charles S. Lobingier

STATE OF THE BROTHERHOOD

By F. E. DAVISON, South Bend, Indiana

Anyone who absents himself from the International Convention has no right to talk about the state of the Brotherhood. For the first time in thirty years I missed the International Convention and am compelled to make my observations from the outside looking in. It is perhaps enough to say that we passed through an-

other convention period and the "Brotherhood still lives" at Indianapolis or St. Louis, or Cincinnati or wherever the Brotherhood lives.

It was undoubtedly a good convention because everyone says it was. It is disillusioning to see what a good convention was held in the absence of both the editor of the Scroll and the "columnist" of that journal. Certainly the choice of important officers of the convention and Brotherhood agencies could not have been better. Dr. Harry McCormick fulfills all the requirements I enumerated in the last column and Dr. Gaines Cook will give splendid leadership to our Brotherhood. Dr. Hampton Adams is a happy choice as convention president and we may be assured of a challenging and forward-looking convention one year hence.

A number of my friends sent to my sick bed the page advertisement signed by one Mr. Meredith. They evidently thought I needed a good laugh and it had its remedial effect for I was up and coming a few days later. The picture of Dr. Lemmon and Dr. Hopkins being challenged to come forth in their Phillistine armour to let Mr. Meredith try out his sling-shot was amusing indeed. The sixty-four dollar question that I have been asking everywhere is "Who is Mr. Meredith, and who paid for the newspaper publicity?" The answer has not yet reached me.

The convention undoubtedly owes those responsible for the advertisement a vote of gratitude because the incident served to give unity and spirit to the convention. I am told that the matter was entirely ignored by the convention program just as such a false and outrageous publication should have been treated.

(If the editor will permit I would like to thank the many readers of the Scroll who wrote me words of helpfulness during my illness. I have never been a "high-liver" or a "loos-liver" but something got wrong with my liver and I was laid up for a while. I am back at my desk after having traveled 4400 miles by thumb and 3000 miles by air.)

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Anderson, Vaughn 1156 E. 57th St., Chicago 37, Illinois
Anthens, Richard S. 2806 Battleboro, Des Moines, Iowa
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Ashley, Lawrence S. 679 W. Lexington, Elkhart, Indiana
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Barnette, C. M. 400 E. Bridge St., Cynthiana, Kentucky
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Springs, Colorado
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Georgia
Biddle, Conley J. First Christian Church, Ft. Dodge
Iowa
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Blackburn, Cleo W. Flanner House, 802 N. West Street,
Indianapolis, Indiana
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Illinois
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Boynton, Edwin C. 1526 Avenue "O", Huntsville, Texas
Braden, Wayne J. First Christian Church, Maysville
Kentucky
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Brink, Reo General Motors Proving Ground, Milford,
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Bro, A. C. Frances Shimer School, Mt. Carroll, Illinois
Brock, Forrest L. 700 Jefferson, Gary, Indiana
Brooks, A. C. Third Christian Church, 1654 Broadway,
Indianapolis, Indiana

Brown, Brady 102 College, Fayette, Missouri

Brown, Burton R. University Christian Church,
E. 50th at 15th N. E., Seattle, Washington

Brown, Harold East Dallas Christian Church
Peak & Junius, Dallas, Texas

Brown, Larue Z. 14 N. Grove St., East Aurora, New York

Brown, Sterling 676 Riverside Drive, New York,
New York

Buckner, George W., Jr. 222 Downey Avenue,
Indianapolis, Indiana

Burgess, Samuel J. 1655 Mount Eagle Place, Alexandria
Virginia

Burnham, F. W. 607 E. Grace St., Richmond, Virginia

Burkhart, Carl Liberty, Missouri

Burns, Benjamin F. 720 Henderson, Paris, Kentucky

Burns, Robert Peachtree Christian Church, Peachtree
St. at Spring, Atlanta, Georgia

Butler, Arthur 1156 E. 57th, Chicago 37, Illinois

Butler, Osmond G. 5403 Dorchester Avenue, Chicago,
Illinois

Bythewood, Russell M. 2040 S. 22nd St., Lincoln,
Nebraska

Caldwell, H. W. 4077 W. Third St., Los Angeles 5,
California

Callaway, Ralph D. 1508 Larrabee, Chicago, Illinois

Campbell, A. P. 221 S. Court, Florence, Alabama

Campbell, J. S. Box 53, R. R. 1, Richmond, Indiana

Cantrell, Lowell 2191 Kearney Avenue, San Diego 2,
California

Carlisle, Denzil L. 904 Bryant St., Palo Alto, California

Carroll, E. T. Dothan, Alabama

Carpenter, Homer W. First Christian Church, Fourth
and Breckenridge, Louisville, Kentucky

Carr, W. L. 9 West Street, Waterville, Maine

Carter, LeRoy F. First Christian Church, Mineral Wells,
Texas

Carter, S. J. 1010 35th Avenue N., St. Petersburg,
Florida

Cecil, Clifford I. 1107 10th Avenue, Greeley, Colorado

Chamberlain, Louis, W. 1006 Second Avenue, Sterling,
Illinois

Channels, L. V. 109 W. Hamilton, Flint, Michigan

Chilton, C. M. 917 Faraon St., St. Joseph, Missouri

Civey, George A. 1082 27th Street, Des Moines, Iowa

Clark, G. G. Box 262, Iowa Park, Texas

Clark, Joe L. 1421 14th St., Huntsville, Texas
Clark, Thomas Curtis 440 S. Dearborn St., Chicago, Illinois
Clemmer, W. B. 2712 Pine St., St. Louis, Missouri
Cleveland, Joseph C. Congregational Church, Greeley, Colorado
Coffman, E. F. First Christian Church, Columbia, Missouri
Cole, A. L. 2605 Harney Street, Omaha, Nebraska
Cole, Myron C. 721 S. W. Columbia St., Portland 1, Oregon
Conley, Herschel L. 502 Maple Avenue, La Porte, Indiana
Cook, Leland Central Christian Church, F. Street at 9th San Diego, California
Corbin, Harry F., Jr. P. O. Box 178, Mattoon, Illinois
Corey, S. J. College of the Bible, Lexington, Kentucky
Cornn, C. W. 209 S. 4th St., Moberly, Missouri
Cramblet, W. H. Bethany College, Bethany, West Virginia
Neil Crawford 63 Heath Street, Buffalo, New York
Crawford, Norman G. 1926 E. Taylor, Bloomington, Illinois
Crossfield, R. H. Ridgely Apartments, Birmingham, Alabama
Crowley, W. A. University of Cincinnati, Cincinnati, Ohio
Culler, A. J. 16815 Holbrook Road, Cleveland, Ohio
Cummings, Clark W. 1528 Locust Street, St. Louis, Missouri
Cummins, Claude E. Pittsfield, Illinois
Cyrus, James, W. First Unitarian Church, 3114 Harney St., Omaha 2, Nebraska
Darling, Harvey G. 1000 Chestnut St., Atlantic, Iowa
Darsie, Charles Burton, Ohio
Darsie, Hugh 601 E. 21st Street, Brooklyn 26, New York
Davidian, S. M. 4521 W. 214th St., Cleveland 16, Ohio
Davis, Harry M. 1315 E. Spring St., New Albany, Indiana
Davis, John L. Hiram College, Hiram, Ohio
Davis, Richard H. 218 E. 44th St., Chicago, Illinois
Davison, F. E. 316 S. Main Street, South Bend, Indiana
Dawson, Richard College of the Bible, Lexington, Kentucky
Day, A. Garnett 1605 Eastland, Nashville, Tennessee

DeGroot, A. T. Chapman College, 766 N. Vermont,
Los Angles, California

DePoister, Marshon Grinnell College, Grinnell, Iowa

Deming, Fred K. 5400 South 37th St., St. Louis Missouri

DeWeese, Max C. 1912 Central Avenue, Kansas City
Kansas

Dickinson, Burruss Eureka College, Eureka, Illinois

Dickinson, Hoke S. 1208 Third Street, Portsmouth, Ohio

Dickinson, Richard S. Eureka, Illinois

Dillinger, James William 1156 E. 57th St., Chicago,
Illinois

Donaldson, Elvin D. 3178 S. Dellrose, Wichita 3,
Kansas

Drash, J. Wayne 2100 Seventh Avenue N., Birmingham
3, Alabama

Dungan, Howard R. 222 Downey Avenue, Indianapolis
7, Indiana

Eads, R. H. State College, Pennsylvania

Eamse, S. Morris University of Missouri, Columbia,
Missouri

Edwards, B. P. First Christian Church, Bristol, Virginia

Edwards, B. S. M. King City, Missouri

Edwards, Granville D. Cameron, Missouri

Eldred, W. G. c-o Christian Church, Lawrenceburg,
Kentucky

Elsam, Harold 2941 South Columbus, Arlington,
Virginia

Erskine, William H. 6519 Medwick Drive, Hampshire
Knolls, Hyattsville P O, Maryland

Ervin, Jack M. 230 Morgan St. Versailles, Kentucky

Esculito, Albert A. 5505 Kellogg, Minneapolis 10,
Minnesota

Evans, C. F. 616 E. 7th St., Salem, Ohio

Ewers, John R. S. Highland Ave. & Alder St. Pittsburgh,
Pennsylvania

Faris, Ellsworth 1401 N. Green Bay Road, Lake Forrest,
Illinois

Farish, Hayes Woodland Christian Church, Lexington,
Kentucky

Farr, John A. 109 N. W. 1st St., Washington, Indiana

Faulconer, Joseph S. First Christian Church, Ashland,
Kentucky

Fey, Harold E. 407 S. Dearborn, Chicago 5, Illinois

Finegan, Jack 1116 Cragmont Avenue, Berkely 8,
California

Fish, J. Arthur 1727 S. Hobart Blvd., Los Angeles,
California

Fish, Merle, Jr. 6035 Simpson, North Hollywood,
California

Fisher, Stephen E. 609 E. Springfield Avenue,
Champaign, Illinois

Fisher, S. G. 602 N. Broadway, Santa Ana, California
Foglesong Box 148, Winterset, Iowa

Forrest, W. M. Cuckoo, Virginia

Fortune, A. W. 624 Elsmrer Park, Lexington, Kentucky

Foster, O. T. Central Christian Church, Florence,
Alabama

Foster, Robert L. First Christian Church, Boulder,
Colorado

Freeman, Sam Heights Christian Church, Little Rock,
Arkansas

Freeman, William Webb Commerce, Texas

Freyburger, Walter D. 51 Marison Avenue Room 1313,
New York, New York

Frye, Floyd W. Benton, Iowa

Fultz, Darrell C. 116 Jefferson St., Leipsic, Ohio

Gabbert, Mont R. University of Pittsburgh, Pittsburgh,
Pennsylvania

Gantz, H. G. 2121 13th St., Lubbock, Texas

Gardner, Frank H. College of the Bible, Drake University
Des Moines, Iowa

Garnett, Arthur C. 1705 Regent Street, Madison,
Wisconsin

Garrison, W. E. 7417 Kingston Avenue, Chicago, Illinois

Gay, Frank 10743 Richland Avenue, Los Angeles 34,
California

Genung, Dan 822 East 20th St., Los Angeles, 11,
California

Ghormley, Hugh 1535 W. 26th St., Des Moines, Iowa

Gibbs, Walter C. 425 Hart Road, Lexington 18, Kentucky

Goins, Richard 620 South Blue Grass Park, Lexington,
Kentucky

Goldner, J. H. Euclid Avenue & E. 100th St., Cleveland,
Ohio

Goldston, G. N. First Christian Church, San Angelo,
Texas

Gordon, C. M. 1610 Colonial Avenue, Norfolk, Virginia

Grainger, Oswald J. Lynchburg College, Lynchburg,
Virginia

Gray, A. C. 2310 Wilmot Avenue, Columbia 11, S. C.

Gray, Harrywood Box 387, New Liberty, Kentucky

Gresham, Perry E. 5029 17th Avenue, N. E., Seattle Washington

Griggs, Earl N. Central Christian Church, Pasadena, California

Groom, F. H. Franklin & Fulton Road, Cleveland, Ohio

Grubb, Chester First Christian Church, Bloomington, Illinois

Hagberg, Gordon W. 826 N. 10th St., Eatherville, Iowa

Hagelbarger, B. F. 188 W. 3rd St., Mansfield, Ohio

Hall, Homer J. 16 Berkeley Place, Crawford, New Jersey

Hamilton, Clarence H. 290 Elm St., Oberlin, Ohio

Hanan, Benton R. National City Christian Church, Thomas Circle, Washington, D. C.

Harman, W. P. First Christian Church, Jefferson City, Missouri

Harmon, A. D. Cable, Wisconsin

Harmon, Henry G. Drake University, Des Moines, Iowa

Harms, John W. 77 W. Washington St., Chicago, Illinois

Harrison, Oliver First Christian Church, Chaparral and Broadway, Corpus Christi, Texas

Harrold, E. L. W. Creighton Avenue Christian Church, West Creighton & Miner, Ft. Wayne, Indiana

Hart, Donovan G. 1011 E. Washington St., Iowa City, Iowa

Hartling, H. C. 112 S. Grand Avenue, Bozeman, Montana

Hastings, J. Warren National City Christian Church, Thomas Circle, Washington, D. C.

Havens, A. V. 1609 Hillside Drive, Glendale, California

Helfer, Fred. 1800 Penrose, Baltimore 23, Maryland

Henry, Edward A. 1 Rennel Drive, Cincinnati, Ohio

Henry, Frederick A. Geauga Lake, Grange County, Ohio

Henry, Pat, Jr. 6615 Preston Road, Dallas 5, Texas

Hensley, Chester Peoples Bank Building, Bloomington, Illinois

Herod, William K. Norwalk, Iowa

Higdon, E. K. Eureka, Illinois

Hile, Warren 2804 Battleboro, Des Moines 11, Iowa

Hile, Warren Drake University, Des Moines, Iowa

Hill, Alden Lee 5768 Aldama St., Los Angeles, California

Hill, O. Blakely 101 Maple, Wellsville, New York

Hill, Roscoe R. 4500 47th St. N. W., Washington, D. C.

Hocker, Lamar Peachtree Christian Church, 1580 Peachtree St., N. W., Atlanta, Georgia

Hoffman, Ralph W. 921 Meadowmere, Springfield, Missouri

Hogevoll, W. S. Chap. (Capt.) 0520232, Cas. Off. Co. Cp. Stoneman Ord. Pittsburg, California

Holroyd, Ben Van Buren and Prospect, Ravenna, Ohio

Hopkins, L. A. 1517 S. University Avenue, Ann Harbor, Michigan

Hopper, Myron T. College of the Bible, Lexington, Kentucky

Hopper, Rex Box 1586 University Station, Austin, Texas

Hoye, Mitchell J. R. F. D. No. 3, Box 165A, Sandersville, Georgia

Huff, A. L. 5601 Maryland, Chicago, Illinois

Humbert, Royal Lindenwood, Illinois

Hunt, Chester L. In Service

Hunt, Ray E. 9th and Walnut, Texarkana, Texas

Hunter, Joseph B. Lynchburg College, Lynchburg, Virginia

Hyten, Blayne 5709 Holmes, Kansas City, Missouri

Ice, Harry L. Bethany College, Bethany, West Virginia

Inman, S. G. 133 Pondfield Road, Bronxville, New York

Jacobs, Jesse A. 404 Washington St., Elmhurst, Illinois

James, Richard L. Battery Park Christian Church, Moss Side Avenue and Essex St., Richmond, Virginia

Jarman, Cecil A. Wilson, North Carolina

Jarman, Ray Charles 2661 Saturn St., Huntington Park, California

Jenks, Loren T. In Service

Jensen, Howard E. 143 Pinecrest Road, Durham, North Carolina

Jewett, Frank L. 607 West 32nd St., Austin, Texas

Johnson, Barton A. 1530 Madison Avenue, Covington, Kentucky

Johnson, Bert R. First Christian Church, Jackson, Mississippi

Jolly, William, Plattsburg, Missouri

Jones, Edgar DeWitt Woodward & Josephine, Detroit, Michigan

Jones, Francis In Service

Jones, Willis R. 427 Cross, Ann Arbor, Michigan

Jordan, O. F. 810 Courtland St., Park Ridge, Illinois

Jordan, R. L. 11331 Oakland Avenue, Detroit, Michigan

Kelley, Hugh Niantic, Illinois

Kennedy, Frank H. 1004 N. Walnut, Danville, Illinois

Kennedy,, Paul B. 420 Will St., Seattle 1, Washington
Kennedy, Paul D. 3422 W. 11th, Little Rock, Arkansas
Kincheloe, S. C. 5617 Dorchester Avenue, Chicago 37,
Illinois
King, L. F. 296 W. 4th Avenue, Columbus 1, Ohio
Kingsbury, Leslie First Christian Church, Paris, Illinois
Kinser, Beryl S. 129 W. Philadelphia Avenue,
Youngstown 7, Ohio
Kinzel, H. LaVern 32S3 E. 8th St., Des Moines, Iowa
Kirkpatrick, Forrest H. Bethany College, Bethany,
West Virginia
Klaiss, Donald S. University of North Carolina, Chapel
Hill, North Carolina
Kleihauer, Cleveland 1327 Westgate Avenue W., Los
Angeles 25, California
Klingman, C. C. Comanche, Texas
Knight, W. A. 810 Clinton, Des Moines, Iowa
Knott, M. F. 310 Hampton Court, Lexington, Kentucky
Kohl, Percy E. 2100 7th Avenue N., Birmingham,
Alabama
Kramer, William Edward Box 262, Scranton, Iowa
Lair, Loren E. 140 S. Ritter, Indianapolis, Indiana
Lagnston, Ira W. Park Avenue Christian Church, New
York 28, New York
La Touche, Robert E. 5406 S. Michigan Avenue, Chicago,
Illinois
Lee, Charles O. Homewood Manor Box 1204, Jackson,
Mississippi
Lee, Paul 142 S. Adair, Vinita, Oklahoma
Leet, L. O. 1156 E. 57th Street, Chicago 37, Illinois
Leftwich, L. L. 811 College Street, Canton, Missouri
Lemmon, C. F. First Christian Church, Columbia,
Missouri
Lemon, Carroll H. First Christian Church, Fayetteville,
Arkansas
Lemon, Robert C. 4313 N. Kedvale Avenue, Chicago,
Illinois
Lentz, Richard E. Central Church, Anderson, Indiana
Lhamon, W. J. One Ingleside Drive, Columbia, Missouri
Liggett, Thomas J. 312 W. Lexington, Danville, Kentucky
Lilley, R. W. Box 531, Steubenville, Ohio
Lineback, W. J. Camp John T. Knight, Oakland 14,
California

Linkletter, Charles S. Central Christian, State, Cherry & Madison, Grand Rapids, Michigan

Linkletter, Isaac E. 931 G Avenue, N. W., Cedar Rapids, Iowa

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Logan, Wellington M. 2020 Witherell St., Detroit, Michigan

Lollis, J. Alger 513—11th St., Bowling Green, Kentucky

Long, John Southern Christian Institute, Edwards, Mississippi

Long, W. M. Howard, Pennsylvania

Longman, C. W. Illinois Church Council, Springfield, Illinois

Lowder, Virgil 77 W. Washington St., Chicago 2, Illinois

Luedde, R. M. 331 N. Sangamon, Gibson City, Illinois

Lunger, Harold L. Austin Boulevard Christian Church, Austin Blvd. at Superior St., Oak Park, Illinois

Lunger, Irvin E. 5619 S. Dorchester Avenue, Chicago 37, Illinois

Lunsford, D. Wright 803 Maple, Duncan, Oklahoma

Lynn, Jay E. 463 W. 10th St., Claremont, California

Manning, George W. Box 262, Albany, Missouri

Martin, Herbert Barron Hall, Winter Park, Florida

Martin, Robert G., Jr. University Station, Enid, Oklahoma

Mattox, O. T. 504 Peoples Bank Building, Bloomington, Illinois

Mattson, S. V. 209 South Holmes St., Lansing, Michigan

May, Eugene 2134 Jefferson St., Bluefield, West Virginia

McAllister, Lester 2700 Pine Blvd., St. Louis, Missouri

McCallister, Raymond 710 Tuxedo Blvd., Webster Groves, Missouri

McCarthy, Floyd Christian Church, Altoona, Iowa

McCasland, S. V. 1852 Winston Avenue, Charlottesville, Virginia

McCaw, John E. 222 S. Downey Avenue, Indianapolis 7, Indiana

McColl, Dougald, K. First Christian Church, Wichita Falls, Texas

McCormick, H. B. 222 S. Downey Avenue, Indianapolis 7, Indiana

McCreary, Lewis Ward 89 Lafayette Avenue, East
Orange, New Jersey

McCully, Oliver W. 332 Blair St. W., Toronto, Ontario,
Canada

McElroy, Charles F. 631 South Fourth St., Springfield,
Illinois

McElroy, D. W. Christian Church, El Paso, Texas

McGowan, Neal Keene 3435 Kerckhoff Avenue, Fresno,
California

McKinney, J. W. 720 E. 11th Street, Winfield, Kansas

McLain, R. F. Transylvania College, Lexington,
Kentucky

McLain, Wilfrid 2339 Sherwood Lane, Cincinnati, Ohio

McMains, Harrison First Christian Church, Atlanta,
Georgia

McReynolds, Wayman Wendell 2625 Cottage Grove,
Des Moines, Iowa

Metcalf, Ira E. 1146 35th St., Des Moines, Iowa

Meyer, Joseph E. 1612 31st St., Des Moines, Iowa

Michael, Edwin G. 1730 Jackson, Joplin, Missouri

Miller, Charles C. 302 S. Main St., Osceola, Iowa

Miller, J. C. Christian College, Columbia, Missouri

Miller, J. Fred University of Pittsburgh YMCA,
Pittsburgh, Pennsylvania

Miller, Raphael H. 2700 Pine St., St. Louis Missouri

Mills, J. Raymond Colegio Internacional, Asuncion,
, Paraguay

Mink, Louis O. 6184 Oldtown Road, Detroit 24, Michigan

Mitchell, Irving E. 12 Richmond Avenue, Worcester,
Massachusetts

Moak, James A. 3057 Oxford Avenue, Jackson 42,
Mississippi

Moffett, J. Robert First Christian Church, Fayetteville,
Arkansas

Monroe, Wendell P. 8456 S. Rhodes, Chicago, Illinois

Montgomery, J. D. 72 N. Layman Avenue, Indianapolis
1, Indiana

Montgomery, Riley B. Lynchburg College, Lynchburg,
Virginia

Moon, E. R. 1016 Kincaid St., Eugene, Oregon

Moore, George V. 341 Henry Clay Blvd., Lexington,
Kentucky

Moore, Jess E. 12146 Artesian, Blue Island, Illinois

Moore, O. Eugene 50th and Beard, Minneapolis,
Minnesota

Moore, Richard W. Flanagan, Illinois
Morgan, Raymond Lynchburg College, Lynchburg,
Virginia

Morgan, Thurman 105 W. 17th St., Houston, Texas
Morrison, C. C. 407 S. Dearborn St., Chicago, Illinois
Morrison, Hugh T. Old Pueblo Club, Tucson, Arizona
Moseley, J. Edward Irvington Station Box 5636,
Indianapolis 1, Indiana

Moseley, W. G. R. R. 5—Coleman Road, Spokane,
Washington

Muir, Warner First Christian Church, Broadway &
East Olive, Seattle, Washington

Mullen, L. Doyle 1130 State St., Lafayette, Indiana
Mullendore, William 395 South Home Avenue, Franklin,
Indiana

Munson, K. Everett 210 Lincoln Street, Mt. Morris,
Illinois

Murrow, Cecil R. 2744 North 11th St., Kansas City,
Kansas

Nance, Ellwood Tampa University, Tampa, Florida
Nelson, Louis O. Lundee Hills, Route 4, North Kansas
City, Missouri

Nelson, Ralph W. University Station, Enid, Oklahoma
Neville, Virgil W. Exira, Iowa

Newman, Lyle V. 1523 Otley St., Perry, Iowa

Nilsson, M. N. First Christian Church, 4th and
Richardson, Roswell, New Mexico

Nooe, Roger T. 215 Bowling Avenue, Nashville 5,
Tennessee

Norment, M. L. Box 2086 University Station, Enid,
Oklahoma

O'Brien, H. C. 1907 Keys Street, Madison, Wisconsin
O'Brien, Roy In Servie

O'Dell, Carroll First Christian Church, Concord,
California

O'Flaherty, Wilmer L. Mutual Building, Richmond,
Virginia

Ogrodowski, Eugene 2700 Pine Blvd., St. Louis, Missouri
Osborn, G. Edwin 1609 E. Broadway, Enid, Oklahoma
Osborn, Ronald E. Northwest Christian College, Eugene,
Oregon

Owen, George Earle Federico Lacroze 2985, Buenos
Aires, Argentina

Pantle, C. D. 2700 Pine Blvd., St. Louis Missouri

Parker, Willis A. 198 Edgewood Road, Asheville, North Carolina

Parker, W. John 7th and Jefferson Streets, Paducah, Kentucky

Parsons, Harry G. First Christian Church, Hastings, Nebraska

Parsons, Waymon 2192 Edgerton Road, Shaker Heights, Ohio

Paternoster, Ira A. 2322 Oakwood Drive, Cuyahoga Falls, Ohio

Patton, Kenneth L. 504 N. Carroll Street, Madison 3, Wisconsin

Paul, Alexander Missions Building, Indianapolis, Indiana

Payne, C. Duke Christian Church, Hazard, Kentucky

Peace, F. Elwynn 120 Washington Street, Bowling Green, Ohio

Pearcy, H. R. In Service,

Peoples, R. H. 2700 North Capitol, Indianapolis, Indiana

Peppas, Thomas S. 521 Lind, Des Moines 11, Iowa

Peterson, Orval D. 213 S. 17th Avenue, Yakima, Washington

Phillips, Charles W. 216 S. Meyers, Sharon, Pennsylvania

Pickerill, H. L. 438 Maynard St., Ann Arbor, Michigan

Piety, C. R. 204 E. Lincoln St., Harrisburg, Illinois

Pinkerton, W. H. 430 Park Avenue, New York 22, N. Y.

Pittman, Riley Herman Drake University, Des Moines 11, Iowa

Polk, T. Corbett M. 609 W. 2nd St., Washington, Iowa

Powell, Kenneth Monroe City, Missouri

Pratt, Donald 250—10th St. W., Owen Sound, Ontario Canada

Preston, Chaplain Robert A. Winter General Hospital, Topeka, Kansas

Pyatt, C. Lynn College of the Bible, Lexington, Kentucky

Pyle, John O. 8841 South Leavitt Street, Chicago, Illinois

Rains, Paul P. O. Box 609, Chicago 90, Illinois

Redford, Harvey Ouachita and W. Grand, Hot Springs, Arkansas

Redford, Ramon N. 1101 Jamison Avenue S. E., Roanoke, Virginia

Reese, William 5800 Maryland, Chicago 37, Illinois

Reeve, Jack 248 S. Elk, Casper, Wyoming

Reynolds, I. Hubert 319 Crown Street, New Haven, Connecticut

Reynolds, Stephen M. 4147 Vincent Avenue, Minneapolis 10, Minnesota

Rice, Perry J. 2528 Ohio Avenue, South Gate, California

Richard, C. K. 4339 Peterson Avenue, Chicago, Illinois

Richeson, Forrest L. 1300 Portland Avenue, Minneapolis, Minnesota

Rickman, Lester B. Mt. Auburn Christian Church, Dallas, Texas

Ridenour, C. M. 1402 4th Avenue W., Seattle 99, Washington

Riggs, Charles W. 213 E. Ash, Goldsboro, North Carolina

Riley, Hugh M. Clarkesville, Tennessee

Roberts, Harold 504 N. Market St., Ottumwa, Iowa

Robertson, A. R. II 712 E. Cervantes St., Pensacola, Florida

Robertson, C. J. 206 W. Jackson St., Macomb, Illinois

Robertson, J. B. First Christian Church, 4th and Commonwealth, Alhambra, California

Robinson, Carl B. Vandalia, Missouri

Robinson, N. J. Hillyer Memorial Christian Church, Raleigh, North Carolina

Robinson, William Overdale College, Selly Oak, Birmingham, England

Robinson, Dean Canton, Missouri

Rogers, John P. O. 911, Tulsa, Oklahoma

Rogers, Vere H. 729 Day Avenue, S. W., Roanoke, Virginia

Rosboro, O. A. Plaisance Hotel, 1545 E. 60th St., Chicago, Illinois

Rose, Galen Lee 2082 Center Street, Berkeley 4, California

Ross, Emory Foreign Missions Conference, 156 Fifth Avenue, New York, New York.

Ross, Roy G. 5525 Blackstone Avenue, Chicago, Illinois

Ross, W. Gordon Berea College, Berea, Kentucky

Rossmann, Parner, Jr. Yale Divinity School, New Haven, Connecticut

Rothenburger, William F. 3751 Central Avenue, Indianapolis, Indiana

Routh, Evan Elkhart, Iowa

Ryan, W. A. 8 Oak Grove Avenue, Catonsville, Baltimore 28, Maryland

Ryan, William Dunn 2903 Hyacinth Avenue, Baton Rouge, Louisiana

Sadler, M. E. 2409 Medford Court, E., Fort Worth, Texas

Salmon, Donald M. First Christian Church, Eureka,
Illinois

Sands, R. G. 214 Franklin St., Waukegan, Illinois

Sansbury, Marvin O. University Church of Christ,
Des Moines, Iowa

Sawyer, Fred D. Bloomfield, Iowa

Saye, William F. 216 60th St., Niagara Falls, New York

Schafer, Marvin Steelacoom, Washington (Box 56)

Schollenberger, Morris C. 3411 Copley Road, Baltimore,
Maryland

Schooling, L. P. Hussar, Alberta, Canada

Schuster, M. G. Ninth Street Christian Church,
Hopkinsville, Kentucky

Scott, Mark H. First Christian Church, 1400 East 1st St.
Austin, Texas

Scott, O. E. 5211 Westminster Place, St. Louis, Missouri

Seeley, Kenneth B. First Christian Church, Wichita
Falls, Kansas

Severson, Alfred 4454 Wolcott, Chicago, Illinois

Shannon, Thompson L. First Christian Church, 29th
and Fairmont, Oakland, California

Sharpe, C. M. 2507 Fifteenth Street, Troy, New York

Shaw, Henry K. 258 Harrison Street, Elyria, Ohio

Shaw, Robert E. Milton, Nova Scotia, Canada

Shepard, Clayton P. Lake City, Iowa

Sheridan, Donald M. 521 Delaware Avenue, Bartlesville,
Oklahoma

Sherman, Charles Jarvis Christian College, Hawkins,
Texas

Sherwood, Henry N. 222 S. Downey Avenue, Indianapolis
7, Indiana

Shippey, Stanley L. 203 Franklin Street, Valparaiso,
Indiana

Shively, E. B. 6600 Belinder Road, Kansas City 5,
Missouri

Short, Howard E. College of the Bible, Lexington 12,
Kentucky

Shullenberger, W. A. Delaware & Walnut Streets,
Indianapolis, Indiana

Sikes, Walter W. 222 S. Downey Avenue, Indianapolis
7, Indiana

Simoson, Jesse J. 1310 W. 2nd, Radford, Virginia

Slaughter, S. W. Drake University, Des Moines, Iowa

Smiley, Church Howe 912½ Hemphill St., Fort Worth,
Texas

Smith, Edwin E. 315 N. Fifth, Hebron, Nebraska

Smith, Gerald Y. 90 Montgomery Ferry Drive N. E.
Atlanta, Georgia

Smith, Gordon Clarence, Iowa

Smith, Harlie R. William Woods College, Fulton,
Missouri

Smith, J. Hubert Box 25, Killbuck, Ohio

Smith, Marvin E. 311 9th Avenue, Lewiston, Idaho

Smith, Milo J. 2400 Bancroft Way, Berkeley 4,
California

Smith, Raymond A. Texas Christian University, Fort
Worth, Texas

Smith, S. M. School of Religion, Butler University,
Indianapolis, Indiana

Smith, William Martin East Side Christian Church,
Evansville, Indiana

Smudski, J. Robert 619 Orchard Parkway, Niagara Falls,
New York

Smyers, S. 2400 Paseo, Kansas City, Missouri

Smythe, Lewis S. C. University of Nanking, Nanking,
China

Snodgrass, R. C. Amarillo, Texas

Snyder, Chester A. 110 W. School St., Visalia, California

Snyder, George P. 864 East Market Street, Akron, Ohio

Souder, Wilmer 3503 Morrison Street, N. W.,
Washington, D. C.

Stalnaker, Luther W. 3103 University Avenue, Des
Moines, Iowa

Stanis, Godfrey 10127 Vernon Avenue, Chicago,
Illinois

Stauffer, Paul S. 211 Shelby Street, Frankford,
Kentucky

Stevens, C. F. c-o Central Christian Church, Pueblo,
Colorado

Stewart, Jack Hancock Street, Athens, Georgia

Stuart, Julian E. 1282 F. Street, San Bernardino,
California

Stubbs, John F. 1115 7th Street, Eureka, California

Sutton, David N. West Point, Virginia

Swartz, Ray 401 S. Pacific, Cape Girardeau, Missouri

Swearingen, T. T. 203 N. Wabash Avenue, Chicago 1,
Illinois

Swift, Charles 1262 Lagoon Avenue, Wilmington,
California

Taylor, Alva W. 101 Bowling Avenue, Nashville,
Tennessee

Taylor, George Oliver 222 S. Downey Avenue,
Indianapolis 7, Indiana

Tesdell, Robert L. 113 Duck Street, Stillwater, Oklahoma

Thomas, Robert 1101 S. 6th Avenue, Maywood, Illinois

Thomason, Frazer Mount Eden, Kentucky

Thompson, R. Melvyn First Christian Church, New
Castle, Indiana

Tilsley, James H. 3329 Chatfield, Wichita, Kansas

Titus, D. B. R. R. 3, Box 139D, Santa Cruz, California

Todd, David E. 6032 N. Menard, Chicago 30, Illinois

Todd, Joseph C. 618 E. 3rd St., Bloomington, Indiana

Toler, Thomas W. 3725 Flora, Kansas City, Missouri

Triggs, Leon G. Buthrie Center, Iowa

Tupper, Charles B. First Christian Church, Sixth and
Cook Streets, Springfield, Illinois

Turner, Maurice E. 411 W. 2nd St., Washington, North
Carolina

Tuttle, Kenneth H. 230 W. Kiowa Avenue, Fort Morgan,
Colorado

Tuttle, Wallace 6015 McGee St., Kansas City, Missouri

Van Arsdale, W. S. In Service

Van Boskirk, J. J. Chicago Disciples Union, 19 S. La
Salle Street, Chicago, Illinois

Veatch, Ambrose D. 1423—23rd Street, Des Moines, Iowa

Vissering, Carl 114 W. Gracia Street, Marceline,
Missouri

Van Voorhis, D. Earl 6000 Muskagee Avenue, West Des-
Moines, Iowa

Votruba, Matthew J. 1156 E. 57th Street, Chicago 37,
Illinois

Waits, E. M. Texas Christian University, Fort Worth,
Texas

Wake, Orville, W. State Department of Education,
Richmond, Virginia

Wakeley, Charles H. 6029 Woodlawn Avenue, Chicago,
Illinois

Walker, Granville, T. 2708 University Drive, Fort Worth
4, Texas

Walker, Haswell H. Fontaine Avenue, Charlottesville, Virginia

Wallace, F. L. Box 1122, Halifax, Nova Scotia, Canada

Wallace, Wilbur 380 Stanton Way, Athens, Georgia

Ward, A. L. 1407 Logan Street, Noblesville, Indiana

Warren, L. A. 1225 Maple Avenue, Fort Wayne, Indiana

Warren, Mack A. 323 W. Jackson, Petersburg, Illinois

Washington, Peter C. Jarvis Christian College, Hawkins, Texas

Wassenich, Paul G. Texas Bible Chair, University of Texas, Austin, Texas

Wasson, Woodrow W. 1115 Morrow Lane, Nashville, Tennessee

Watson, Charles M. 554 Eleventh St., Santa Monica, California

Watson, J. Allen 203 N. Wabash, Chicago, Illinois

Weaver, Clifford 307 N. Waddell, McKinney, Texas

Webb, Abner G. 18701 Winslow Road, Cleveland 22, Ohio

Weitemier, Clarence Weston, Oregon

West, Fred Wabash College, Wabash, Indiana

Wheeler, J. Clyde Crown Heights Christian Church, Oklahoma City, Oklahoma

White, Ben 806 S. Pine, Brady, Texas

White, Travis A., Jr. First Christian Church, Little Rock, Arkansas

Whitley, Oliver Read 3225a Greer Avenue, St. Louis 7, Missouri

Wickizer, Willard 222 S. Downey Avenue, Indianapolis 7, Indiana

Wiegmann, F. W. Downey Avenue Christian Church, 111 Downey Avenue, Indianapolis 1, Indiana

Wilhelm, Carl H. 203 N. Wabash Avenue, Chicago, Illinois

Wilkerson, Robert T. 343 Willard Avenue, Chevy Chase 15, Maryland

Willcockson, Max 705 Ridge Avenue, Evanston, Illinois

Williams, Bert C. 766 N. Vermont, Los Angeles, California

Williams, W. H. 2322 40th St., Des Moines, Iowa

Wilson, Clayton H. Paris, Tennessee

Wiltz, W. Harold Eureka College, Eureka, Illinois

Winders, C. H. R. R. No. 1, Box 81, Bridgeport, Indiana

Windley, Hilton H. 509 Garrard St., Covington, Kentucky

Winn, W. G. 4527 N. Wolcott St., Chicago, Illinois

Wise, B. Fred 5527 University Avenue, Chicago, Illinois

Withers, Guy 236 Woodward Bldg., Washington, D. C.

Wood, Vaden T. 200 W. Market St., Canton, Missouri

Woodruff, Herbert D. Warrensburg, Missouri

Woodruff, James H. 147 22nd Avenue, San Francisco 21, California

Wyle, Edwin, South Butler, New York

Zendt, F. E. Memorial Christian Church, Ann Arbor, Michigan

Zerby, Ralborn L. 7 Mountain Avenue, Lewiston, Maine

Zimmerman, Walter B. 1026 26th Road S., Arlington, Virginia

THE SCROLL

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THE FIFTIETH ANNIVERSARY MEETING

By W. B. BLAKEMORE, JR.

The Fiftieth Anniversary Meeting of the Campbell Institute was held November 12 to 15, 1946 at the Disciples Divinity House of the University of Chicago.

The meeting opened with a communion service under the leadership of Robert A. Thomas, Maywood, Illinois, in the Chapel of the Holy Grail. The theme of the service was "our fellowship of purpose" and included meditations upon the purposes of the Institute stated fifty years ago in its constitution. In reporting the Fiftieth Anniversary Meeting these purposes may well be restated.

1. To encourage and deepen and keep alive a scholarly spirit and to enable its members to help each other to a riper scholarship by the free discussion of vital problems.
2. To promote quiet selfculture and the development of a higher spirituality both among the members and among the churches with which they shall come in contact.
3. To encourage positive productive work with a view to making contributions of permanent value to the literature and thought of the Disciples of Christ.

On Wednesday morning at 10:00 a.m. the regular sessions of the meeting were opened with a prayer by W. E. Garrison, President of the Campbell Institute during its fiftieth year. The first paper was read by E. S. Ames on the subject, "How Liberated are the Disciples?" Other papers presented included "The Institute Through Half a Century," by O. F. Jordan, Ridge, Illinois, "Issues that

Liberalism Must Face In Relation to Modern Society," S. C. Kincheloe, Chicago, Illinois, "Issues that Liberalism Must Face In Relation to Contemporary Religious Thinking," F. N. Gardner, Des Moines, Iowa, "The Condition of Protestantism," by Harold Lunger, Oak Park, Illinois, with comments by C. C. Morrison, Chicago, Illinois, "The Condition of the Disciples," Hampton Adams, St. Louis, "Next Steps in Strengthening Our Spirits," W. B. Blakemore, Jr., Chicago, Illinois, "Next Steps in Making Religion Reasonable," W. C. Bower, Lexington, Kentucky, "Next Steps in Making the Church Effective," C. E. Lemmon, Columbia, Missouri. These papers will appear in the *Scroll* during 1946-47.

It was the consensus that the content of this year's program was of an exceedingly high order and as substantial a program as the Institute has ever had. There was vigorous discussion in connection with every presentation. The papers by F. N. Gardner and W. C. Bower brought forth the most ardent comments because each of them succeeded so definitely in dealing with the truly fundamental problems of religious thought.

The Fiftieth Anniversary Meeting of the Institute was held in conjunction with the inaugural series of the William Henry Hoover Lectureship on Christian Unity. The lectures were held in Mandel Hall of the University of Chicago and were given by Dr. Angus Dun, Episcopal Bishop of Washington, D. C. The subject of the lectures was "The Struggle of the Churches to be the Church."

The "midnight sessions" of the Annual Meeting were informal discussions with Dr. Dun to which the members of the Institute invited the faculty and students of the Federated Theological Faculty of the University of Chicago. Professor Wilhelm Pauck and Mr. Harold Fey served as chairmen for these discussions. Dr. Dun's lectures will be published during this year.

Two social occasions during the meeting were a luncheon and dinner. The luncheon was held on Wednesday in connection with the regular Wednesday noon luncheons of the Disciples Divinity House. The annual dinner was held in the University Church of Disciples of Christ with Dr. I. E. Lunger as toastmaster. At the annual dinner tribute was paid to the two charter members of the Institute who are still active in its life, E. S. Ames and W. E. Garrison. The fact that the Institute has a charter member for its Fiftieth Anniversary President is worthy of comment.

In the business sessions of the Institute the following officers were elected for 1946-47:

President — E. C. Lemmon, Columbia Missouri
Vice-President—C. E. Barnette, Cynthiana, Kentucky
Secretary — W. B. Blakemore, Jr. Chicago, Illinois
Treasurer — Robert A. Thomas, Maywood, Illinois
Editor of the Scroll — John L. Davis, Hiram, Ohio

The meeting was brought to its close by the new President, C. E. Lemon who spoke briefly but with great inspiration on the values of the Institute for the future. He dismissed the meeting with a benediction.

NEXT STEPS IN MAKING RELIGION REASONABLE

By WILLIAM CLAYTON BOWER

I

One of the great contributions of the founders of the Disciple movement to the religious life of the early 19th century was to make religion reasonable. In a period characterized by a high degree of emotionalism and subjectivism they insisted upon its normality and rationality. In this they were in the tradition of the Renaissance as one of the sources of the Reformation and in accord with the empiricism of Francis Bacon,

John Locke, and Descartes in Europe and with the emerging radical empiricism, pragmatism, and experimentalism of William James and John Dewey in America.

The founders achieved reasonableness in the religious experience of their day by offering an objective basis for belief and action. This they did in two ways. On the one hand, they made the Scriptures the objective basis of religious faith. To be sure, they understood the Scriptures in the light of the biblical scholarship of their time, before literary and historical criticism had evolved the modern view of the origin and nature of the Bible. In common with evangelical Protestants, they believed that the Bible was the supernaturally inspired word of God and authoritatively binding upon all Christians, especially the New Testament as the revelation of the new covenant. They were convinced that the New Testament contained the divinely authorized pattern of the doctrine, organization, and ordinances of the church for all ages.

Nevertheless, the spirit and method of the historical criticism that was having its rise with Reuss and Baur at Strassburg and Tubingen found expression in the application by the Campbells of critical intelligence to an understanding of the Bible. Their sense of historical process in religion led to the differentiation of the dispensations of the Old and New Testaments in the famous Sermon on the Law. Their sense of historical literary origins led to their insistence upon inquiring as to who was speaking, when, under what circumstances, and to what purpose. To the founders the Scriptures that were intended to be a revelation of the mind and will of God to the common man were addressed to his intelligence and were subject to the same canons of common sense interpretation as any other literature. Thus understood, the Bible provided an objective basis and test for Christ-

ian beliefs, practice, and conduct, without the distortions of subsequent theological speculation.

On the other hand, they offered an objective basis for the "plan of salvation." Perhaps more influenced by the Old Testament idea of the covenant than they knew, they made the covenant the basis of the saving transaction between God and man. On God's side, the terms of the covenant consisted of specific promises of the remission of sins, the gift of the Holy Spirit, and eternal life. On man's side, the terms of the covenant consisted of commands to be obeyed—faith, repentance, confession, and baptism. Moreover, obedience to these commands was interpreted in terms of overt acts. Faith was not merely a subjective state, but assent to the Messiahship and Sonship of Christ. Repentance was an overt forsaking of the old way of life and a definite espousal of the new. Confession was a public act. Baptism was an overt act consummating man's part in the transaction. If man in good faith obeyed these commands, God was equally in good faith under obligation to fulfil his promises. Thus, one was under covenanted grace or he was not. The assurance of salvation was not left to emotional or subjective witness, but rested upon compliance with the terms of a mutual contractual relation between God and man.

In retrospect, however, it now seems clear that in their reaction against the prevailing emotionalism of their time the founders over-emphasized the rational element in religious experience to the neglect of the emotions. The results as we now view them were a somewhat cold intellectualism, a literalism and legalism in regard to the Bible and salvation; and a certain barrenness in worship. As a result of the findings of the psychological sciences, we now know that the emotions constitute a much older and deeper substratum of the

human mind than reason and that they condition all of man's intellectual processes. When subjected to discipline, they form an indispensable constituent element of normal religious experience. Notwithstanding these negative results, however, the freeing of religious experience from abnormal irrational emotionalism and subjectivism constituted a great gain in the direction of making religion reasonable.

II

The problem which liberal thought in our generation faces in attempting to make religion reasonable is quite different from that which the Disciple founders faced, and at the same time much more complex and difficult. Except among the small emotionalistic sects, the emotionalism that attended the conversion phenomena of the early nineteenth century has all but disappeared from the leading Protestant communions. The task of contemporary liberal thought is to bring the catalyzing influence of critical analysis to bear upon the unexamined irrational presuppositions of a priori orthodox thinking. Of this problem the Disciple founders were all but unaware. It is true that their rational approach led them to reject all human creeds and to look with distrust upon all speculative theology. Nevertheless, there were in their system of thought many traditional theological surds which they did not examine and of which they were for most part unconscious. As Protestants, their thinking moved within the general framework of orthodoxy.

In order to understand these irrational surds it is necessary to take account of the dual origin of Protestantism. One of these sources was the Renaissance in the south of Europe in the thirteenth century; the other was the Reformation in the north of Europe in the six-

teenth century. Both were different phases of the same intellectual and social awakening in which the foundations of the modern world were laid. Both were reactions against the unity and authority of the Middle Ages toward radical individualism.

The Renaissance was secular and oriented toward the rediscovered critical inquiry and full-bodied concrete experience of the Greek spirit as reflected in the Classics. Its attention was focused upon the phenomena of the real and present world. Out of its interest in nature have evolved the modern natural sciences and out of its interest in man and society have evolved the modern social sciences. Out of its interest in the inner life of man grew romantic literature in the vernacular. Its method of thought was empirical and humanistic. It affirmed the competence of human intelligence to deal with the data of man's experience in interaction with his objective world.

The Reformation on the other hand, was religious and Biblical. It was a reaction against certain abuses of Roman Catholicism. Under the leadership of Luther the Reformers broke with the Catholic system, though a Counter Reformation under the leadership of Erasmus remained within the Catholic Church. The issues over which the rupture occurred were for the most part practical and institutional rather than theological, except as the latter bore upon the abuses. Consequently, aside from certain important differences, such as salvation by faith and the seat of authority, the Reformation carried forward the general framework of Catholic orthodoxy.

Thus, as I have elsewhere pointed out,* because of this dual origin, Protestantism has inherited an unresolved inner conflict between two radically different systems of

* "Protestantism's Inner Conflict," *Christendom*, Summer, 1944.

thought—the dualistic and a priori orthodoxy of Catholicism on the one hand, and the empirical and humanistic naturalism of the Renaissance, on the other. Though both systems of thought are within the historic tradition of Protestantism, they have never been reconciled. It would appear that ultimately Protestantism must achieve, as it has thus far failed to achieve, a synthesis of these radically divergent systems of thought or make a choice between them.

To be sure, orthodoxy has employed reason to an extreme degree in elaborating an architechtonic structure of metaphysical theology. But its rational speculations rest upon unexamined assumptions of irrational origin outside experience in a presupposed supernatural revelation inaccessible to the processes of critical analysis. These are the irrational foundations with which orthodoxy begins its logical speculations. In consequence, the entire system is no more valid than the unexamined assumptions upon which it rests.

Liberal thought would hold that before religion can become reasonable in the modern sense the irrational assumptions of a priori orthodox thinking must be subjected to critical examination in the light of verified knowledge and the searching methods of critical inquiry. This the modern mind has to a very considerable extent done and is continuing to do in the other areas of human thought, as in philosophy with its absolutes, in psychology with its instincts, and in science with its mechanism. No sophisticated thinker would be so naive as to suppose that notwithstanding the conscious and intentional effort of empirical and experimental thought to identify and resolve these irrational surds they will soon entirely disappear from human thought. But orthodoxy has shown itself consistently resistant to such attempts. This resistance inheres in its system of

thought.

As a tragic consequence of this dichotomy, a constantly widening chasm has arisen between orthodox religion and the empirical secular mind. Across this widening chasm there is little interchange of ideas or values. Many churchmen look with suspicion and fear upon the secularizing of modern life. Many secularists look with equal contempt upon what seems to them to be the obscurantism, traditionalism, and dogmatism of religionists. Religionists and secularists have little constructive to say to each other, and what one says the other does not understand. There is no common idiom by which these two orders of life can communicate in an interchangeable and mutually understood language. In the meantime dogmatic religion is being by-passed by the irresistible tides of secular life where many of the most idealistic movements and moral insights of our time have their origin without benefit of clergy.

III

The issues involved in making religion reasonable have been more sharply drawn and the next steps more clearly indicated by the resurgence of orthodoxy in the current aggressive and militant Neo-orthodox movement. Born of the social dislocations, frustration, and insecurity of the conditions following World War I in Europe and America and deepened by the chaotic conditions following World War II, the leaders of this movement have revolted against reason and returned to the authority, supernaturalism, and irrational faith of traditional orthodoxy. They not only reaffirm and re-emphasize the irrational elements of religious experience, but repudiate the Renaissance as a tragedy of history to be overcome as soon as possible. This theology starts with what it terms the "human predicament" which it inter-

prets as being utterly hopeless. The movement is, therefore, deeply pessimistic concerning man and history and looks forward to an eschatological *denouement* of the temporal scene. Having lost confidence in the capacity of man to deal with his dilemma with the resources of human intelligence, the Neo-orthodox renounced his responsibility for extricating himself and hands the problem of his rescue over to the initiative of God and the inscrutable mysteries of a divine grace upon which he as creature has no rightful claim.

God is conceived as wholly transcendent, set over against man, nature, and the historical process as the totally other, invading history in acts of cataclysmic intervention as it suits his arbitrary will. The result is a radical dualism that separates a divine supernatural order from a demonic natural world. In the same manner time is separated from eternity as though each constituted an entirely different order of reality. God can be known only as he chooses to reveal himself, and then not through human intelligence but by an act of irrational faith.

Man, on the other hand, is a depraved creature, incapable of originating or effecting any good intention. His experience revolves around two foci—paradox and sin. Sin is hypostatized as a force working for man's undoing either as an inborn inheritance or, in its more sophoisticated form, as inevitability. Man's reason has been corrupted by sin so that it is incapable of arriving at truth or forming sound moral judgements.

Grace is wholly external to the normal processes of nature, the human personality, or social interaction. It enters the human scene at the points of crisis induced by paradoxes in which man is forever involved and from which he cannot extricate himself.

The Bible, which contains the Word of God to man, can be understood by man's intelligence only in its historical relevancies. Beyond these narrow limits, the Word of God can only be apprehended by an act of irrational faith.

History belongs to the demonic temporal order and is the scene of God's activity only at the points of crisis when he invades it from the eternal order. The future of man as man, moving within the orbit of history, lies under the shadow of unrelieved pessimism and advances irresistibly toward a catastrophic end.

Thus the irrationality of religious experience is reaffirmed. At the same time the dichotomy between the sacred and the secular is accentuated. Man is shorn of his dignity and reduced to a helpless and passive creature in the hands of inscrutable forces that operate in a realm outside his experience and beyond his understanding.

Neo-orthodoxy is a highly sophisticated movement. It is led to a considerable extent by disillusioned liberals who have lost faith in themselves and the human enterprise. It is a revolt against liberalism in all its forms and a return to the irrationalisms which Protestantism inherited from Catholic orthodoxy.

To be sure, there are many differences of the degree of reaction in Neo-orthodox views. To some whose views have been influenced by the movement, the positions as stated may seem extreme. For purposes of exposition these extreme views have been chosen in order to make clear the issues which this resurgence of orthodoxy raises. Perhaps it would be better to say that if all the variants of Neo-orthodoxy were arrayed on a scale in the degree to which one moves toward the right end of the scale the views as stated would prevail. The same would be true if one were to state the positions of liberalisms.

In Neo-orthodoxy liberal thought faces a dogmatic and aggressive reaction within the Protestant tradition. It is not enough complacently to assume that this reaction is a passing phase that in due time will run its course. There are not wanting signs of its deep penetration into current Protestant thought. Should it succeed in dominating Protestantism its ultimate result would be to set Protestantism against the modern world. In that event liberal thought might find it necessary to seek its spiritual home in some form of religious expression outside and beyond Protestantism as an anachronistic survival of the medieval world.

That there are enduring values that have found expression in orthodoxy there can be no doubt. Their roots are deeply embedded in man's age-old interaction with his objective world. If these can be detached from their historical medieval formulations and brought out of the realm of irrational assumptions into the clear light of inquiry it is possible that a synthesis of these historic values with modern modes of thought can be achieved and the dilemma of Protestantism be resolved. But as long as they are withheld from the same critical examination and appraisal as the modern mind gives to every other phase of man's experience of his world, there is no possibility of a constructive synthesis. For a schizophrenic Protestantism in the modern world it may be later than we think.

IV

In the light of the foregoing analysis of Protestantism and the current resurgence of obscurantism, the next steps in making religion reasonable in our generation seem to be quite clearly indicated. They lie in the direction of recognizing religion as one phase of man's interaction with his objective world, comparable with

his science, philosophy, art, and technology. Religious thought, religious acts, and religious institutions are forms of human behavior. As such they are as amenable to observation, analysis, appraisal, and redirection as any other form of human behavior. They yield to the same methods of empirical treatment as other human and social phenomena. This is not to affirm that there are not vast areas of religious experience that are beyond the reach of our present understanding and may remain so for a long time to come— perhaps even forever. But in this respect religion differs in no wise from science as it faces the complexities and vast extensions of the natural world, the human organism, and collective behavior. But science recognizes these areas of the not-as-yet-understood as extensions of the present ground of the understood and the partially controlled in a continuum of reality. It refuses to relegate them to another order of reality simply because they are as yet inaccessible to analysis. In science inquiry is constantly pressing against these frontiers of understanding and control and discovering new openings through which to advance the boundaries of the known. This accounts for the astonishing progress of modern science and its optimism in the face of many frustrations and delays.

During the last half century great progress has been made in making religion reasonable through the application of the scientific method to the data of religious behavior. Using the methods of their respective disciplines, the anthropologists, historians, psychologists, and social scientists have made it clear that religion sustains a functional relation to personal and social experience. To the anthropologists religion is an integral part of primitive man's reaction to his world. To the psychologists, religion is a revaluational and integrating aspect

of experience. To the historian and social scientist religion is a phase of man's changing culture. In any case, religion is not something extraneous to human experience that invades it from some supposed supernatural realm, but is indigenous to experience. A person or society does not *get* religion. A person or society *is religious* to the degree that all the more or less specialized interests and activities of life in its every dimension—intellectual, economic, political, aesthetic, and moral—are revalued and integrated into a total meaning and worth of life in relation to what is conceived to be ultimate reality. The term which the religious mind uses for the expression of this ultimate reality, however conceptualized, is God.

In his religious interaction with his objective world man is active, not passive, precisely as he is in his intellectual inquiry the production and distribution of goods, the organization of his social relations, the creation or enjoyment of beauty, or making of moral decisions. The relation of man and his objective world is that of the interaction of two dynamic factors—the dynamic live human being and the dynamic world of process. The objective world of reality is always revealing itself to man's inquiring mind. Thus, revelation and discovery meet at the point of dynamic man's interaction with the dynamic world. Speaking religiously, this is the point at which God and man have sought and found each other in history. Whatever other orders of reality may exist beyond the capacity of man's response, the only reality that man has ever known or can know is the reality disclosed by his experience.

The radical individualism of Protestantism has tended to obscure the predominantly social nature of religion. Historically, religion is a phase of a people's total

culture. On the one hand, through the revaluation of all particular values into a total meaning and worth of life, it functions as an intergrating factor. The substantive content of its concepts, practices, and institutions are derived directly from the supporting interests and activities of the group. This is why, although the function remains constant, the content of religious beliefs, practices, and institutions differs from group to group, and changes within the same group as the cultural pattern of the group changes. On the other hand, these integrated and fundamental values re-enter the various specialized areas of interest and activity as factors of cross-criticism and reconstruction.

Thus, religious concepts, practices, and institutions have natural histories that are open to empirical inquiry. In nothing is this more impressively clear than in the growth of the Hebrew idea of God from primitive tribal and anthropomorphic conceptions to the spiritual, universal, and ethical conceptions of ethical monotheism as the passed through the successive cultural stages of nomadism, migration and conquest, settlement on the land and nation-building, international conflict, and national disintegration. In the same manner the theological doctrine of the person of Christ, the Christian cultus, and the Christian ethic can only be understood in relation to the interaction of the early Christian movement with the mystery religions and Greek and Oriental philosophy as its center moved from its original Jewish environment in Asia to the pagan Graeco-Roman world of Europe. As the late Dean Shailer Mathews has shown, the stages in the development of the doctrine of the Atonement show a one-to-one correspondence with the social organization of Europe. In the contemporary world the same reinterpretation of historic Christian concepts, such as the nature of God and the nature of man, is

taking place through the interaction of Christianity with a world as disclosed by modern science. A notable fact in the history of Christian thought is that many of its most important ideas have had their origin in the common life of man outside the ecclesiastical body. These ideas pass through a fairly well-defined cycle. First, they are bitterly opposed by the ecclesiastical authorities. Second, after the new ideas have become well established in the secular mind, they are reluctantly tolerated by the church. Third, they are adopted by the church and incorporated into its body of doctrine, as in the case of the Copernican theory, evolution, and the historical criticism.

By the use of such empirical methods religion becomes not only reasonable and intellectually respectable, but compellingly real and convincing. It needs no defense of apologetic argument. It is a datum of experience, like the atom, and as such calls for understanding and control. It is an irriducible phase of man's totel interaction with his universe of reality. As man's knowledge grows and his technological and social achievements extend to wider areas of nature and human relations, it is likely that man will become, not less, but more, religious. To see God at work where history is in the making, to stand on the moving frontier of moving time where the future emerges creatively from the past, to be exposed to the infinite and massive forces of a reality that transcends the farthest reaches of the human mind—this is to be filled with solemn wonder whose overwhelming realism pales the abject fear of primitive man or the rapt ecstasy of the classical mystic.

V

Finally, through such an approach is to be achieved a synthesis of intelligence and the emotions. Reason

and the emotions do not arise from separate compartments of the mind. They are identifiable but interacting functions of the whole self. In a functional approach to an understanding of religion, both the cognitive and the affective components of experience are indissolubly united in the conative, end-seeking act. Both thinking and emotion have their roots in the valuational attitude. As the modern psychologist knows, the psychological situation that gives rise to reflective thinking is the same psychological situation that gives rise to the profound emotions. Both are evoked in adjustment situations in which end-seeking activity is interrupted by some form of blockage so that an interval of delay intervenes between desire and the end sought. On the side of reflective thinking this interval of delay is filled with awareness of the problem involved, the analysis of the situation for its factors and possible outcomes, the search of the accumulated experience of the past, decision, and the trying out of the most promising suggested solution (hypothesis). Thus, thinking on the critical and reflective level begins and ends in experience. On the affective side, the interval of delay fills up with emotion, the intensity of which is commensurate with the degree of delay, uncertainty, and frustration that surrounds the desired end. Thus thinking, as Professor Wieman has pointed out in *The Source of Human Good* and Professor Benjamin in his article on "Science and the Pursuit of Values" in the October issue of the *Scientific Monthly*, has its roots in value.

It is when emotion becomes detached from end-seeking activity that it becomes sentimental, just as thinking becomes rationalization or rationalism. The soundness of each depends upon its relevance to the concrete human situation. It does not follow, therefore,

that a reasonable religion should be coldly intellectualistic. In so far as it is concerned with the basic issues of man's relation to his world, it will be warm with the emotional overtones that have their origin in the same process of interaction that gives rise to reflective thinking.

The integration of critical thought and emotion constitutes one of the major responsibilities of liberal religious thought. Without doubt liberalism has tended toward a cold intellectualism. This defect it can and should overcome. It possesses a more compelling drive in convictions than dogmatism ever had. It is in a position to make use of the great historic symbols and to create new symbols to express emergent values as traditional orthodoxy never was. Only the liberal, because he understands what a symbol is, can employ it with the fullest creative results, because he is freed from its binding literalism and formalism.

The task of making religion reasonable is one with the task of making all life in its every dimension reasonable, and the procedures are the same. The progress of civilization is marked by the increasing triumph of rational thought over irrational impulse and the obscurantist defenses of the human mind. Disciplined rational thought is the latest of man's achievements in which he comes nearest standing in an erect posture before God. Considering the deep substrata of the irrational orders of life from which man has so lately emerged, the progress he has made, especially in the sciences and philosophy, in bringing his experience under the scrutiny and control of reason is indeed remarkable. Religion has

been among the areas of his experience most resistent to intelligence. If this citadel of obscurantism can be reduced, the uneven profile of contemporary culture may be redressed, and by bringing his values abreast of his science and technology modern man may release the creative forces of a dynamic religion for laying the foundations of a better world.

LIBERALISM AND THE PRESENT MOOD

FRANK N. GARDNER

This is an affirmation of faith in liberalism. This will immediately bring a smile to the faces of those sophistcates these days who are fond of joining in the chorus chanted by both radicals and conservatives over what is supposed to be the rigid corpus of liberalism. Actually, I am not irked by our erstwhile intelligentsia who are fond of being fashionable in both theological and social circles by speaking of liberalism as if it were always to be spoken of in the past tense. I am well aware of the fact, due to the uncompromising, emotional, and passionately partisan spirit of the present day, that the liberal spirit is not often found. All the more reason for at least one unreconstructed liberal to affirm his faith.

It is extremely important to clearly understand what liberalism is. First, it is not what so many think it is—a set of new ideas held by new and better prophets or

preachers who are called "liberals". It is not any system of dogmas or ideas. Liberalism is not a body of beliefs, despite the opinion of my former professor, H. N. Weiman, for whom I have deep affection and regard. Many times in class, I remember him speaking of liberalism, giving it this meaning. Second, liberalism is not to be identified with what is held by one who calls himself a "liberal". I have known some self-styled "liberals" who were as dogmatic as Calvin ever dared to be. Liberalism is an attitude rather than a set of ideas. It is a temper rather than a system of dogma. Liberalism is a faith in a process or a method—an attitude which insists upon questioning all plausible or "self-evident" propositions, all traditional beliefs, all ways of life to support them rather than alternative ideas which may be advanced.

In other words, the true liberal keeps an open eye at all times for possible alternatives which may be better. He holds all things tentatively, with absoluteness gone and beliefs varying with degrees of probability. Nothing is so established that it cannot be brought before the bar of reason and investigation. All ideas, notions, beliefs, doctrines, are held ready at any time for further examination and criticism. The true liberal is ready at any time to re-examine his most basic assumptions, "truths" thought to be established, and values cherished. He seeks truth freely and invites others to do so "with no holds barred."

This temper is always disconcerting to both conservatives and radicals. The conservative clings to the established past, which has become holy and hallowed by "the blood of the martyrs". (And somewhat sullied by the blood of the heretics). Once we begin to question the values of life which he cherishes he rises up immediately to defend the faith "once for all delivered unto the

saints." Otherwise, he feels that his values will perish. His life is at stake. The radical, who feels heavily the burden of evil of any present, stakes his all upon some mighty principle or idea which will solve the world's ills and gives himself in utter and blind commitment to this ideal. He is irritated by being asked if his principle may not have to be adjusted with other principles. He is disturbed by probing into his ideal. He cannot see any other alternative. It is this—or chaos! Heaven or Hell! Life or death! His commitment to his ideal, no matter how good, or evil it may be, shuts his mind off from any critical inquiry and to other possible alternatives which may be better.

Liberalism throws off the shackles of coercive rules and dogmas which hinder the free use of scientific inquiry and which seek to prevent questioning. In contrast to the faiths based upon the principle that nature is sin and that reason is the devil, the aim of liberalism is to free human energy by the fearless use of reason and validation. Any prophet, any priest, any "authority", any book, any dogma without exception, must hold up its claims to the clear light of reason and evidence. Only so, in the long history of men have they won freedom from oppression, whether it be political, or religious. By so doing we have freed ourselves from magic and superstition and from arbitrary restraints upon human happiness and advancement. Putting it another way, liberalism means to emphasize the reflective, deliberative, and experimental rather than the arbitrary forces in the conduct of life.

Characteristically, liberalism both welcomes new ideas and is at the same time discriminating in regard to ideas. Because of its dominant spirit it is open and receptive to the new—yet new as well as old ideas must

undergo rigorous testing and validating. To the fanatic such a position is absurd. Any ideas which fall outside a certain system must, *per se*, be false.

Liberals, I have said, seek the truth. Conservatives and radicals do not seek the truth, either in religion, or in social questions for they already have it! Or they think they do. Current rabble rousers in Georgia do not seek the truth, because they fear it. But liberals seek the truth, to be free from fear.

In contrast to other faiths, liberalism can make its way forward, though torturingly, since it holds within itself self-correcting methods which permit the correction of error without damage to the faith itself. In such respects liberalism is like science in that it believes that other people can carry forward, by this spirit and method, the gains which have thus far been made in human understanding. Also, like science, liberalism is humble as it recognizes the limitations of any man and its rationalism is rational enough to recognize the limitations of reasoning. No man can have all the answers to all the problems which he faces. But the liberal does have the faith that through trial and error, free inquiry, testing and validating, through the free intercommunication and exchange of men there will through the years arise a common body of living thought which will more adequately answer the questions of men than the answers dogmatically given by any dictator or priest.

This does not mean that a liberal is one who holds to the doctrine of the inevitability of progress. The liberal is not a naive soul tainted with Coueism. He does not drape himself in the garb of a modern Pollyanna and tell his world that "every day in every way it is getting better and better." The faith in progress which is essential in liberalism is not in its inevitability but in its

possibility. There is no proof that human history is on a line forever upward and onward. (Whatever *up* and *down* may mean!) Life is an adventure in which there is no guarantee of inevitable success or progress. The outcome, for the liberal, is not certain. But he gives himself willingly to the struggle because of his faith in the *possibility of human advancement.* Progress is a precarious achievement, not an inevitability, as Morris Cohen reminds us.

The true liberal is always forced to admit that he does not have the absolute truth. Life is often baffling in that it outstrips knowledge and then hours of tedious labor must be spent in collecting evidence, weighing claims, testing hypotheses before action is taken. This is the reason why conservatives and radicals scorn the liberal as being irresolute and unresourceful. They are impatient with reflective inquiry. They belong to faiths which make possible immediate action and decision spared from such labor. You do not wholeheartedly support Russia? Obviously you are a dirty fascist! You do not believe in the virgin birth of Jesus of Nazareth? Obviously you are an atheist! If you are a dogmatist, whether you are conservative or radical, you need not suspend judgment until more evidence is in.

In present theological circles we have advocates of the "new supernaturalism" and the "new naturalism". I am bold enough to say that the time is ripe for a "new liberalism" which will permeate both camps so that some advancement may be made. A liberal supernaturalist and a liberal naturalist may disagree on all sorts of vital issues. But like scientists they can argue and exchange evidence and arrange crucial experiments. They can freely tell others of their findings and permit such findings to be critically examined by anyone. While not

many problems may be solved in our generation by such a method, the ones that are solved are more likely to stay solved than if settled by shots at each other from behind the walls of our dogmatic forts.

I am affirming a faith in liberalism. I believe that the way of free inquiry, free discussion, free testing, validating and experimentation is a better alternative than arbitrary dogma, creedal pronouncements, blind obscurantism, or coercive control. I am affirming the "faith of the free."

GARVINISM

By WM. F. CLARKE

Probably few Disciples now know about the Garvin controversy which arose in the Disciple church half a century ago. But it is worth recalling. Church people who proclaim themselves Disciples are morally obligated to be open today to ideas different from what they held yesterday. In H. C. Garvin, Disciples had a teacher from whom they could have learned some valuable lessons.

H. C. Garvin was a graduate of Bethany college and had sat at the feet of Alexander Campbell. He had drunk deeply of Discipledom at its fountain head. After graduation from Bethany he had studied and taught for nine years in some of the leading universities of Europe. After returning to his home country he was appointed professor of modern languages at Butler University, the Disciple college located at Indianapolis, Indiana. After a period of years he offered his resignation to the Board of Trustees. In this resignation he told the board that in his opinion they should establish in

connection with the college a Bible school, at the same time offering suggestions as to how he thought such a school should be constituted. The board was favorably impressed by his suggestions and instead of accepting his resignation offered him the deanship of such a school. He accepted their offer and immediately began the organization of the school he had recommended.

In this school students were to spend four years. None was to be eligible for admission until he had completed studies in the classical course up to the Junior year. It was to be truly a Bible school. Students were to read the complete Bible from the original Greek and Hebrew, using the best texts available. In addition they were to read certain of the works of some of the outstanding Latin and Greek theologians and historians, such as Augustine's *City of God* and the church history of Eusebius. Modern theological ideas were to be derived chiefly from the writings of Beck. Psychology was to be studied from Lotze and from Beck's *Biblical Psychology*.

But the center of influence in the school was Garvin. The students read the whole of the Greek New Testament under his guidance. The text was read in class and discussed at length, both textually and for its meaning. Students entered freely into discussions, offering suggestions and questions whenever they so desired. This phase of the work continued throughout the four years of the course, and it was here chiefly that the student acquired his theological set-up. Garvin was a most remarkable man, very learned and possessed of the great modesty characteristic of the man of real learning. He was a master of Greek, Hebrew, Latin, French and German and had some knowledge of other foreign languages. But he was more than a linguist. He was familiar with the ideas of the world's great theologians, philosophers and scientists. He was a profound and exceedingly con-

scientious thinker. No scientist was ever more careful to keep within the realms of fact and reason than was he.

Of course such a man could not be a sectarian. He was not concerned to acquaint his students with Disciple doctrine and uphold it, though he was teaching in a Disciple school. He was concerned to acquaint his students with the ideas promulgated by Jesus. He believed in him completely. He was satisfied that in the New Testament we have a dependable record of the ideas taught by Jesus, though he was equally sure that copyists and translators had marred the text in various instances. These errors could be detected and righted through scholarly criticism.

Anyone wishing to learn with some detail the ideas of Garvin should consult his book, *What the Bible Teaches*. A few of the more significant ideas will be set forth in the following.

Garvin agreed with Paul that salvation rests on faith in Jesus. For him that meant accepting the ideas of Jesus and living in accord with them. He believed in a post-mortem existence, and that happiness in this existence depends upon the same basis as this life, that is, on excellence of character. He did not believe in eternal damnation, but held that purification of souls goes on after death the same as before. Purification of souls is wrought through repentance, which is not merely regret for wrong conduct, but a change in one's concepts of right and wrong and a putting away of wrong concepts and adoption of those that are believed right. Forgiveness is a part of this concept. Forgiveness is not a change in the attitude of God towards man. God knows that man is weak and inexperienced and regards him with patience and pity. God does not concern himself with

man's acts, but only with man's heart. He wants that pure, and will not be satisfied with man until it is pure. God can not cast impurities from the heart of man. Man must do that himself. He must cast them out of his own accord. God can help, but the initiative is with man. This "casting out" of sin from the heart is the exact meaning of the Greek word often translated "forgive" in English.

Garvin held that the best place to learn the religious ideas of Jesus is in the Sermon on the Mount and in his parables.

Garvin accepted the Bible account of the birth of Jesus. He held that because Jesus was born of a human being he was subject to temptation. By strengthening his powers of resistance to temptation he "grew in favor with God." This was the spiritual resurrection from the dead unto which he attained prior to his physical resurrection. It was not ended, however, until he was hanging on the cross and was denoted by his exultant cry, "It is finished!" It required the spiritual crucifixion which Paul had in mind when he said, "I am crucified with Christ." Followers of Christ must keep this cross of Christ in mind as well as the cross on Calvary and recognize, with Paul, that they, too, have to undergo crucifixion.

Garvin did not believe in the vicarious theory of the atonement. Christ was crucified, he held, not that he might suffer instead of mankind, but because he was a martyr to truth, like the immortal Huss. Had it been that his death on the cross was to bring man salvation from eternal damnation, had such a thing been possible, then there would have been no sweating of blood in Gethsemane.

Another important idea of Garvin's was that God

can not be served through rites and ceremonies. He can be served only through obedience to his will in all of life's relations. That is accomplished by doing what is right in all such relations.

It is obvious that Garvin was at odds with much of current Christianity. But Disciplesdom began in a protest against the Christianity current in that day.

Early in last December I had a letter from Dr. Ames saying that Disciples needed to know more about the work of Prof. Garvin at Butler University and asked if I would not prepare an article telling about it. After considerable deliberation I decided to write the article and am inclosing it herewith. As I was a student under Prof. Garvin for six years I had a fair opportunity to become acquainted with him. I have since studied in the University of Chicago and in the State Teachers College of Indiana, but did not find at either school any man whom I thought the equal of Prof. Garvin, not even Chicago's famous Dr. Judd.

Very truly,
Wm. F. Clarke

WILL AND TESTAMENT

When one is dead, if what he lived for lives
He too lives on, in what his influence gives
Of impetus, support, and right good will
To persons, wills and causes living still.
To all good wills and causes living then
I will mine own good-will and say 'Amen'.

My goods, such as they are, I leave to be
A shelter for my own, so dear to me:
And ask no boon of them when I have passed
Save managing to make the substance last:
Till and beyond requiring bed and board
They find in nature's lap no need to hoard.

My books—my next best consolation here
I will to any who may find them dear—
One book to each, who to the gift aspires
And pledges not to use it making fires:
But having weighed, then with discrimination
Pass it along to further education.

What I have written, or perchance may write—
Too poorly phrased the printer to invite
I leave to any fate that it may find:
Whatever that, it will not grieve my mind.
If thought or phrase by luck should win acclaim
Some other writer's pen may give it fame.

What may be printed is another thing.
Such cost, and the vile labor, make the sting
Of recognition slow so hard to bear
I will avenge me for a hundred year.
If any culprit filch two words or tones
May he fall flat, and break both collar bones!

My last request—and may it not be spurned
Is that my worthless body may be burned:
Not as a sacrifice to aid my soul
So much as dread of darkness in a hole.
My dust protests the customary doom
Of endless lying in a sealed-up tomb.

A claustrophobe? Perhaps; I'll not deny
Horror at losing space, and sun, and sky.
Too warm within me is love of life
To miss occasion to renew its strife.
Let the exhausted sleep if they prefer
But may some early dawn my ashes stir.

I would give nature what she gave to me
And if convenient, I would feed a tree—
Not in a park where trees are better fed
And grass is clipt, protected, put to bed;
If not a tree a shrub or vine will do
To start the cycle and small life renew.

So spare the vault and flowers—I would be
Mould for the flux that weaves each pattern free—
Part of some living thing again to win
Pulse, then the spiral upward climb begin
That would be life—ongoing, feeling, knowing
Or least provide another chance at growing.

Willis A. Parker

Asheville, N. C.

For the Scroll.

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NEW LAMPS FOR OLD?

An Editorial

In the story of Aladdin's Lamp, the beautiful princess responds to the cry "New lamps for old!" by sending to the stranger in the streets a battered lamp in exchange for the shiny new one he holds out to her. But alas, the man in the street is the wicked magician who in a flash reduces Aladdin and his palace to that nothingness from which the genie of the lamp had brought them.

Edward Scribner Ames has been the genie of the lamp of the Campbell Institute so long as we have had membership in it, which now covers more than a decade. And the medium through which his spirit has reached out to the fellowship has been *The Scroll*. It will come as a

distinct shock to all who read these columns to see a new and unknown name in the place of that beloved and justly renowned one which has been there for so many years.

Every great institution, said Emerson, is the lengthened shadow of one man. That is so true of *The Scroll* as to make any other editor seem an impertinence.

The new editor can only hope that his role will not become that of the wicked magician who reduces a noble institution to impotence and dissolution. It is our proudest boast that we were nominated for the post by Dr. Ames himself and that already we have had several of his encouraging and helpful letters. From one, which arrived only this morning, we are taking the liberty to quote the following passage in which he comments on the September-October issue and wishes us God-speed in these words:

I hope it will as much fun and as worth while to you as it has been to me for more than twenty-years. The names in the address list hearten me for I see in these men a very significant group who are really interested in finding and circulating real ideas. Plenty remains to be done and the times are propitious for getting attention to bigger and better things. But we have to remember that the mills of the gods grind slowly and exceeding fine.

. . . We need more poetry and art and the accents of graceful things. We have been a very prosaic and plodding company of pilgrims, but I have long been impressed that those who do the great feats in the circus do them when they are relaxed and smiling!

Ideas, poetry, art, and the accents of graceful things! What a magnificent "Table of Contents" the Editor Emeritus suggests to the new editor and to the entire

membership who are all members of the staff of this journal. If you ask, then, what is suitable for a contribution to *The Scroll*, we will refer you to the letter quoted above. We may go so far as to quote you that little "Argument" with which Robert Herrick begins his *Poems*:

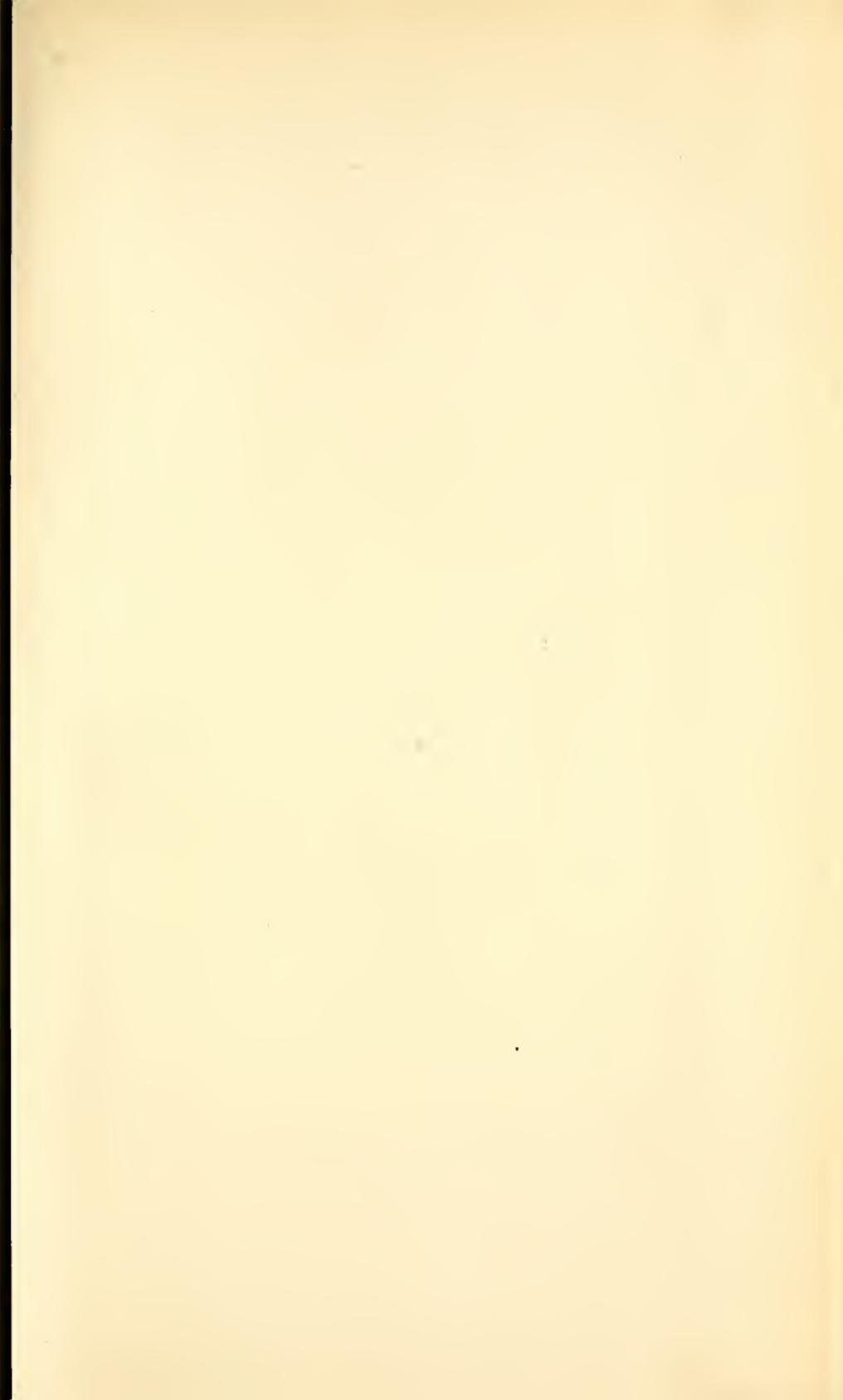
I sing of brooks, of blossoms, birds, and flowers,
Of April, May, of June, and July flowers;
I sing of May-poles, hock-carts, wassails, wakes,
Of bridegrooms, brides, and of their bridal cakes.
I write of Youth, of Love, and have access
By these, to sing of cleanly wantonness;
I sing of dews, of rains, and, piece by piece,
Of balm, of oil, of spice, and ambergris;
I sing of times trans-shifting; and I write
How roses first came red, and lilies white;
I write of groves, of twilights, and I sing
The court of Mab, and of the Fairy King.
I write of Hell; I sing and ever shall,
Of Heaven, and hope to have it after all.

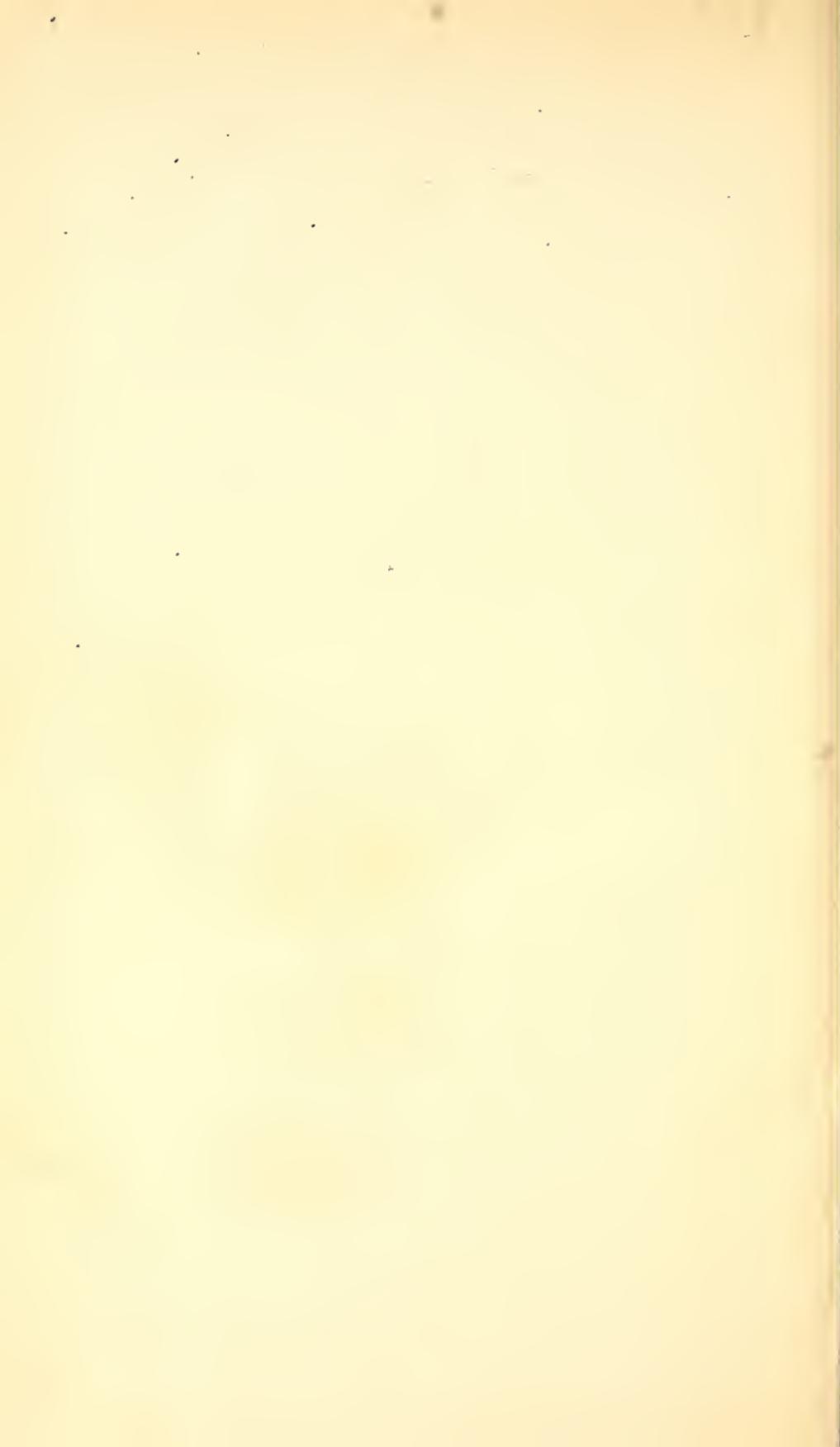
That should present an appeal broad enough to encourage even the most reticent pen. It is doubtless unnecessary to remind all contributors that we have no secretarial helpers to put the copy in form for the printer, and that all copy should, therefore, be type written on one side of the page, double-spaced, and should allow margins adequate for editorial revision.

Heigh-ho! We have descended already to the mundane realm of printers ink—but it behooves use to remember that even the gossamer of a fairy's wing must go through a linotype machine before it may appear on the pages of a magazine.*









THE SCROLL
1945-1946

AUTHOR

TITLE

